

عُدَّةُ الْفُقَرَاءِ لِطَرِيقِ الْأَصْفِيَاءِ
فِي شَرْحِ عَلَى عُمْدَةِ الْعُلَمَاءِ
الشيخُ مُحَمَّدٌ شَرِيفٌ بْنُ فَرِيدٍ شَرِيفٍ الْفُودِي

الجزء الثاني



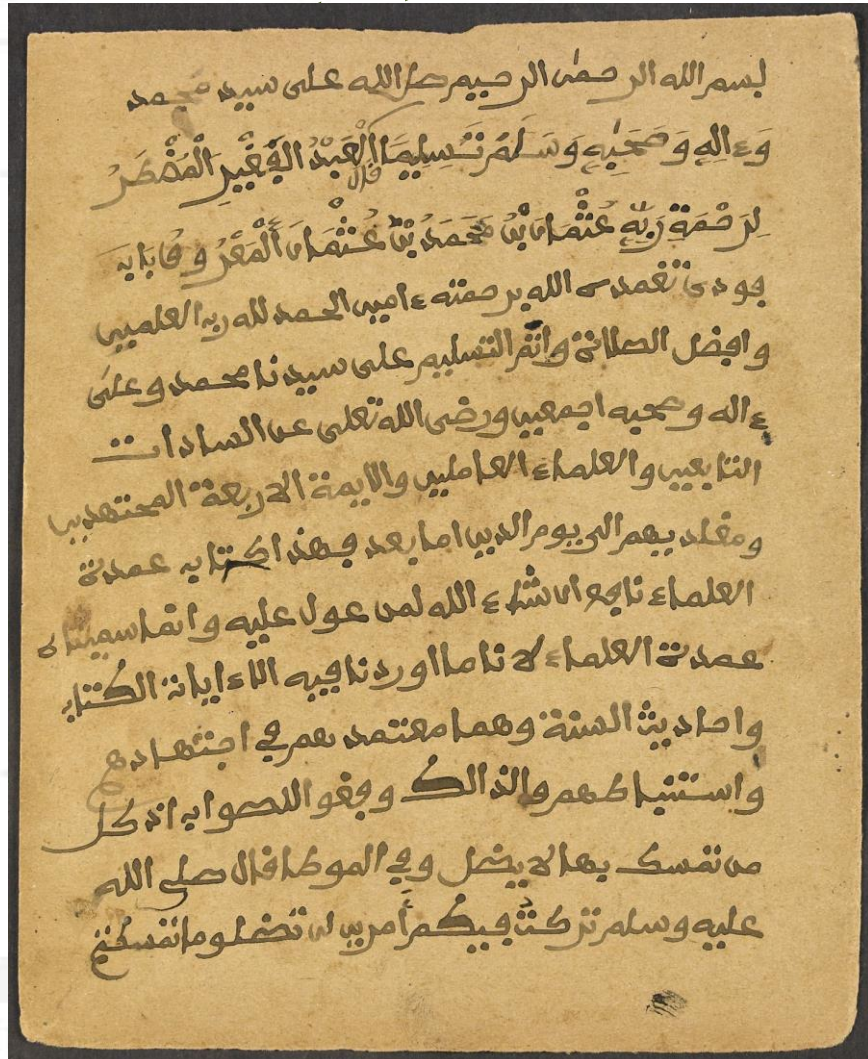
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عُدَّةُ الْفُقَرَاءِ لِطَرِيقِ الْأَصْفِيَاءِ



فِي شَرْحِ عَلَى عُمْدَةِ الْعُلَمَاءِ

تأليف

الشيخ أبو الفاء عمر محمد شريف بن فريد

الجزء الثاني

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The Palace of the Sultan of Maiurno

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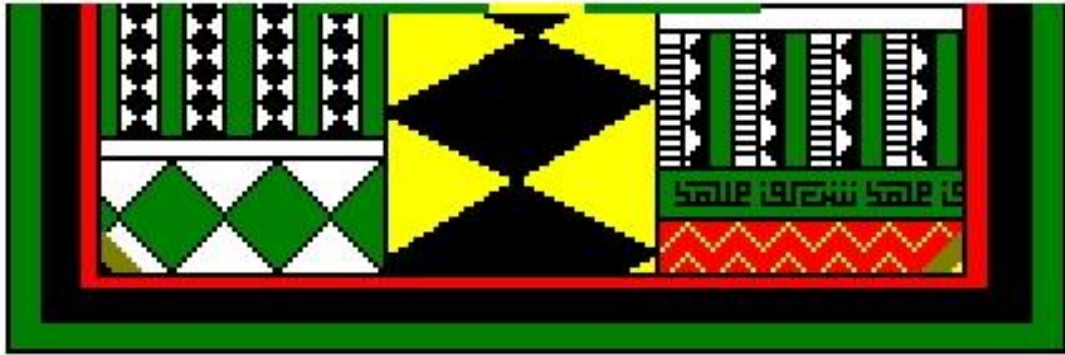
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَى النَّبِيِّ الْكَرِيمِ
قَالَ الْعَبْدُ الْفَقِيرُ الْمُضْطَرُّ إِلَى رَحْمَةِ رَبِّهِ الْمَجِيدِ، مُحَمَّدٌ شَرِيفٌ بْنُ فَرِيدٍ، أَلْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ وَخَاتِمِ النَّبِيِّينَ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ الطَّاهِرِينَ
وَأَصْحَابِهِ الْقَائِمِينَ وَالتَّابِعِينَ وَتَابِعِهِمْ فِي الْإِيمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ: فَهَذَا
سَنَدِي لِلْكِتَابِ الْمُبَارَكِ عُمْدَةِ الْعُلَمَاءِ لِسَيِّدِي الشَّيْخِ عُثْمَانَ بْنِ فُؤَيْدٍ، تَعَمَّدَهُ اللَّهُ بِرَحْمَتِهِ آمِينَ.
بِحَمْدِ اللَّهِ وَحُسْنِ عَوْنِهِ قَدْ قَرَأْتُ عُمْدَةَ الْعُلَمَاءِ مَرَّةً وَأَخَذْتُهِ إِجَازَةً مِنْ عُمْدَتِي وَسِرَاجِي
وَمَنْهَجِي الْعَالِمِ الْفَقِيهِ الْإِمَامِ الْخَطِيبِ الشَّيْخِ مُحَمَّدِ الْأَمِينِ بْنِ آدَمَ كَرِيعَنْغَ بْنِ مُحَمَّدٍ تُكْرِ بْنِ
مُحَمَّدٍ سَنَبُ بْنُ مُحَمَّدٍ لَيْلِي بْنِ أَبِي بَكْرٍ بْنِ أَمِيرِ هَادِجِيَّةٍ مُحَمَّدٍ سَنَبُ دَرْنِيمَا رَحِمَهُمُ اللَّهُ، عَنْ
وَالِدِهِ الْفَقِيهِ الْخَطِيبِ الشَّيْخِ آدَمَ كَرِيعَنْغَ وَهُوَ عَنِ الشَّيْخِ مُوسَى الْمُهَاجِرِ وَهُوَ عَنِ الْفَقِيهِ الْخَطِيبِ
الْإِمَامِ الرَّاتِبِ الشَّيْخِ عَلِيِّ دَنْبُ بْنُ أَبِي بَكْرٍ مَعْلَمِي وَهُوَ عَنِ الْمُصَانِفِ نُورِ الزَّمَانِ مُجَدِّدِ الدِّينِ
الشَّيْخِ عُثْمَانَ بْنِ فُؤَيْدٍ رَحِمَهُ اللَّهُ، الَّذِي قَالَ فِي الْبَابِ الْأَوَّلِ فِي مَتْنِ عُمْدَةِ الْعُلَمَاءِ:

البَابُ الْأَوَّلُ فِي بَيَانِ دِينِ الْإِسْلَامِ وَأَقْسَامِ عُلُومِهِ

فَأَقُولُ وَبِاللَّهِ التَّوْفِيقُ عِلْمٌ وَفَقْنَا اللَّهَ وَإِيَّاكَ أَنْ الدِّينَ الَّذِي أَتَى بِهِ نَبِيُّنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُصُولٌ وَفُرُوعٌ، فَأَمَّا أُصُولُهُ فَهِيَ **الْإِيمَانُ** وَالْعِلْمُ الْمُصَحِّحُ لِلْإِيمَانِ الَّذِي هُوَ عِلْمُ أُصُولِ الدِّينِ، وَأَمَّا فُرُوعُهُ فَهِيَ عَلَى قِسْمَيْنِ: فُرُوعُ ظَاهِرَةٌ وَفُرُوعُ بَاطِنَةٌ، وَأَمَّا الْفُرُوعُ الظَّاهِرَةُ فَهِيَ **الْإِسْلَامُ** وَالْعِلْمُ الْمُصَحِّحُ لِلْإِسْلَامِ وَالَّذِي هُوَ عِلْمُ الشَّرِيعَةِ، وَأَمَّا الْفُرُوعُ الْبَاطِنَةُ فَهِيَ **الْإِحْسَانُ** وَالْعِلْمُ الْمُصَحِّحُ لِلْإِحْسَانِ وَالَّذِي هُوَ عِلْمُ الْحَقِيقَةِ، فَالْإِيمَانُ وَالْإِسْلَامُ وَالْإِحْسَانُ هِيَ الدِّينُ جَمِيعُهُ، وَلِذَلِكَ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مُخَاطِبًا لِأَصْحَابِهِ: ((فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ)) بَعْدَ أَنْ سَأَلَهُ عَنْ حَقِيقَتِهَا وَفَسَّرَهَا كَمَا فِي حَدِيثِ مُسْلِمٍ، وَلَفْظُ رِوَايَةِ الْبُخَارِيِّ: ((إِنَّ هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ)).

وَهَذِهِ الْعُلُومُ الثَّلَاثَةُ الْمُصَحِّحَةُ لَهَا هِيَ عُلُومُ الدِّينِ، وَهِيَ الْمُرَادُ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَمَا فِي حَدِيثِ ابْنِ مَاجَةَ: ((طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ)) وَلَيْسَ الْمُرَادُ بِهَذَا الْعِلْمُ كَمَا قَالَ الْعُلَمَاءُ رَضِيَ اللَّهُ عَنْهُمْ إِلَّا عِلْمُ الْمُعَامَلَةِ، وَالْمُعَامَلَةُ الَّتِي كُلِّفْنَا بِهَا ثَلَاثَةُ أَقْسَامٍ: إِعْتِقَادٌ وَفِعْلٌ وَتَرْكٌ، وَقَدْ تَكَفَّلَ بِتَعْلِيمِ هَذِهِ الْعُلُومِ الثَّلَاثَةِ، الْأَوَّلُ بِالْأَوَّلِ وَالثَّانِي بِالثَّانِي وَالثَّالِثُ بِالثَّالِثِ.

وَبِاللَّهِ التَّوْفِيقُ



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عُدَّةُ الْفُقَرَاءِ لِطَرِيقِ الْأَصْفِيَاءِ

فِي شَرْحِ عَلَى عُمْدَةِ الْعُلَمَاءِ

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بسم الله الرحمن الرحيم، لا حول ولا قوة إلا بالله العلي العظيم

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ وَخَاتَمِ النَّبِيِّينَ مُحَمَّدٍ النَّبِيِّ الْأَمِيِّ وَعَلَى آلِهِ الطَّاهِرِينَ وَأَصْحَابِهِ الطَّيِّبِينَ، قَالَ الْعَبْدُ الْفَقِيرُ الْمُسْطَرُّ إِلَى رَحْمَةِ رَبِّهِ الْمَجِيدِ أَبُو الْفَعِّ عُمَرُ مُحَمَّدٌ شَرِيفُ بْنُ فَرِيدٍ غَفَرَهُ اللَّهُ تَعَالَى وَلِوَالِدَيْهِ وَأَهْلِهِ وَأَوْلَادِهِ وَأَشْيَاخِهِ وَأَشْيَاخِهِمْ وَمَنْ إِتْبَاعِهِمْ فِي الْإِحْسَانِ إِلَى يَوْمِ الدِّينِ: أَمَّا بَعْدُ فَهَذَا الْجُزْءُ الثَّانِي فِي الشَّرْحِ عَلَى عُمْدَةِ الْعُلَمَاءِ الْمُسَمَى

عُدَّةُ الْفُقَرَاءِ لِطَرِيقِ الْأَصْفِيَاءِ

فَأَقُولُ وَبِاللَّهِ التَّوْفِيقُ قَالَ مُحْيِي الدِّينِ وَالسُّنَّةِ إِمَامُ الْأَوْلِيَاءِ نُورُ الرَّمَانِ مُجَدِّدِ الدِّينِ أَمِيرُ الْمُؤْمِنِينَ الشَّيْخُ عُثْمَانُ بْنُ فُودَيٍّ رَحِمَهُ اللَّهُ عَلَيْهِ: **الْبَابُ الْأَوَّلُ**، أَيِ الْجُزْءِ الْأَوَّلِ أَوْ الْفَصْلِ الْأَوَّلِ لِأَنَّ مَعْنَى "الباب" جُزْءٌ وَفَصْلٌ وَجَمْعُهُ الْأَبْوَابُ، فَكَلِمَةُ الْبَابِ مَرْفُوعٌ بِالِابْتِدَاءِ وَعَلَامَةُ رَفْعِهِ الضَّمَّةُ الظَّاهِرَةُ فِي آخِرِهِ، وَالْأَوَّلُ نَعْتُ الْمُبْتَدَأِ مَرْفُوعٌ لِأَنَّ النَّعْتَ تَابِعٌ لِلْمَنْعُوتِ فِي رَفْعِهِ وَنَصْبِهِ وَخَفْضِهِ وَتَعْرِيفِهِ وَتَنْكِيرِهِ كَمَا قَالَ ابْنُ أَجْرُومَ فِي مَقْدَمَتِهِ.

وَقَالَ الشَّيْخُ رَحِمَهُ اللَّهُ عَلَيْهِ: **فِي بَيَانٍ**، أَيِ فِي بَيَانِ الْبَابِ الْأَوَّلِ فَشَأْنُهُ إِظْهَارُ وَإِفْصَاحُ مَا هِيَ الدِّينَ لِأَنَّ مَعْنَى كَلِمَةِ الْبَيَانِ الْإِفْصَاحُ مَعَ ذِكَاةٍ، وَهُوَ إِظْهَارُ الْمَقْصُودِ بِأَبْلَغِ لَفْظٍ، قَالَ اللَّهُ تَعَالَى: ﴿هَذَا بَيَانٌ لِلنَّاسِ﴾ أَيِ أَنَّ هَذَا الْقُرْآنَ إِضَاحٌ لِلنَّاسِ لِسُوءِ عَاقِبَةِ مَا هُمْ عَلَيْهِ مِنَ التَّكْذِيبِ، فَمَعْنَى الْبَيَانِ فِي هَذِهِ الْآيَةِ إِظْهَارُ مَا كَانَ عَارِيًّا عَنِ الْهَدْيِ وَالْعِظَةِ خَصَّهُ بِالنَّاسِ مَعَ أَنَّ ظَاهِرَهُ شَامِلٌ لِلْمُتَّقِينَ، فَمَعْنَى الْبَيَانِ هُنَا إِظْهَارُ مَا هِيَ الدِّينَ.

وَقَالَ الشَّيْخُ رَحِمَهُ اللَّهُ عَلَيْهِ: **دِينِ الْإِسْلَامِ**، أَيِ الدِّينِ الَّذِي نَسَخَ الْأَدْيَانَ كُلَّهَا، فَمَعْنَى "الدِّينِ" جَزَاءٌ، قَالَ تَعَالَى: ﴿مَلِكِ يَوْمِ الدِّينِ﴾ أَيِ مَلِكِ يَوْمِ الْجَزَاءِ أَيِ يَوْمِ الثَّوَابِ وَالْعِقَابِ، وَهُوَ يَوْمُ الْقِيَامَةِ، وَمِنْهُ قَوْلُ الْعَرَبِ: "كَمَا تَدِينُ تُدَانُ"، وَمَعْنَاهُ أَيْضًا: "مِلَّةٌ" قَالَ تَعَالَى: ﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾، وَقَالَ تَعَالَى: ﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾، وَقَالَ تَعَالَى: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ

دينًا»، ولَمَّا كَانَ كُلُّ دِينٍ لَهُ الْعِلْمُ وَلَا بُدَّ مِنْ أَجْزَاءٍ يَتَرَكَّبُ مِنْهَا أَحْتَاَجُ إِلَى ذِكْرِ أَجْزَاءِ
عُلُومِ الدِّينِ.

فَقَالَ الشَّيْخُ رَحْمَةُ اللَّهِ عَلَيْهِ: **وَأَقْسَامُ عُلُومِهِ**، أَيِ أَجْزَاءِ عُلُومِ الدِّينِ مِنْ جِهَةِ
تَرْكِيبِهِ مِنْ مَجْمُوعِهَا لَا مِنْ جَمِيعِهَا، فَإِنَّ شَأْنَ الْبَابِ الْأَوَّلِ إِیْضَا حُ أَجْزَاءِ عُلُومِ
الدِّينِ، فَإِنَّ الدِّينَ الَّذِي جَاءَ بِهِ سَيِّدُنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْقَسِمُ عَلَى الْأَجْزَاءِ
الَّتِي تَتَرَكَّبُ مِنْهَا بِمَعْنَى أَنَّ دِينَ الْإِسْلَامِ لَا يَخْرُجُ عَنْ هَذِهِ الْأَقْسَامِ، فَيَنْقَسِمُ الدِّينُ فِي
ثَلَاثَةِ أَقْسَامٍ كَمَا سَيَأْتِي، فَلِكُلِّ جُزْءٍ مِنْهُ لَهُ الْعِلْمُ يَتَحَقَّقُ حَقِيقَةُ هَذَا الْجُزْءِ وَيَتَعَلَّمُ بِهِ،
فَمَعْنَى الْعِلْمِ فِي كَلَامِ الْحُكَمَاءِ إِدْرَاكُ الْمَسَائِلِ عَنْ دَلِيلٍ، فَبَيَّنَ الْمُصَنِّفُ رَحْمَةُ اللَّهِ
عَلَيْهِ فِي الْبَابِ الْأَوَّلِ مَا هِيَ دِينَ الْإِسْلَامِ وَأَقْسَامُ عُلُومِهِ.

وَقَالَ الشَّيْخُ رَحْمَةُ اللَّهِ عَلَيْهِ: **فَأَقُولُ وَبِاللَّهِ التَّوْفِيقُ**، أَيِ بِاللَّهِ التَّوْفِيقُ فِيمَا يَقُولُ
مَأْخُذٌ مِنْ قَوْلِهِ عَلَيْهِ السَّلَامُ: ((لَا يَتَوَقَّعُ عَبْدٌ حَتَّى يُوَفَّقَهُ اللَّهُ))، وَقَالَ الشَّيْخُ رَحْمَةُ
اللَّهِ عَلَيْهِ: **إِعْلَمُ**، أَيِ إِفْهَمُ **وَفَقْنَا اللَّهَ وَإِيَّاكَ**، بِأَنَّ لَا التَّوْفِيقُ إِلَّا بِهِ كَمَا قَدَّمْنَا، **أَنَّ الدِّينَ**
أَيِ الْمِلَّةَ الَّذِي أَتَى بِهِ نَبِينَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصُولٌ، أَيِ يَنْقَسِمُ الدِّينُ
الَّذِي أَتَى بِهِ سَيِّدُنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْزَاءً، وَأَوَّلُ جُزْءِ الدِّينِ أَصُولُهُ، جَمْعُ
"أَصْلٍ"، أَيِ الشَّيْءِ الَّذِي يُبْنَى عَلَيْهِ غَيْرُهُ، قَالَ شَيْخُ شُيُوخِنَا الشَّرِيفُ مُرْتَضَى الزَّيْدِيُّ
فِي تَاَجِ الْعُرُوسِ: "أَصْلُ كُلِّ شَيْءٍ: مَا يَسْتَنْدُ وَجُودَ ذَلِكَ الشَّيْءِ إِلَيْهِ، فَالْأَبُ أَصْلُ
لِلْوَلَدِ، وَالنَّهْرُ أَصْلُ لِلْجَذْوَالِ، قَالَهُ الْفَيْوُمِيُّ، وَقَالَ الرَّائِغُ: أَصْلُ كُلِّ شَيْءٍ قَاعِدَتُهُ
الَّتِي لَوْ تَوَهَّمَتْ مُرْتَفَعَةً ارْتَفَعَ بِارْتِفَاعِهَا سَائِرُهَا"، **وَفُرُوعٌ**، جَمْعُ فَرْعٍ، فَفَرْعُ كُلِّ شَيْءٍ
أَعْلَاهُ، وَفِي الْحَدِيثِ: ((أَيُّ الشَّجَرِ أَبْعَدُ مِنَ الْخَارِفِ؟))، قَالُوا: "فَرْعُهَا" أَيِ أَعْلَاهَا أَوْ
أَظْهَارُهَا أَوْ أَشْرَفُهَا، فَقَالَ عَلَيْهِ السَّلَامُ: ((وَكَذَلِكَ الصَّفُّ الْأَوَّلُ))، فَمَعْنَى بِفُرُوعٍ هُنَا
هَذِهِ الْعُلُومُ الَّتِي تَنْفَرَعَتْ عَنْ أَصُولِ الدِّينِ.

وَقَالَ الشَّيْخُ رَحْمَةُ اللَّهِ تَعَالَى: **فَأَمَّا أَصُولُهُ**، أَيِ أُسُسُهُ الَّتِي تُبْنَى عَلَيْهَا غَيْرُهَا،
فَهِيَ الْإِيمَانُ، أَيِ التَّصَدِيقُ الْجَارِمُ وَالْمَعْرِفَةُ الثَّابِتُ بِالْقَلْبِ وَإِقْرَارُ بِاللِّسَانِ وَفِعْلُ بِسَائِرِ
الْجَوَارِحِ، فَكَلِمَةُ "إِيمَانٌ" مَصْدَرٌ مِنْ آمَنَ يُؤْمِنُ إِيْمَانًا فَهُوَ مُؤْمِنٌ، هُوَ ضِدُّ الْكُفْرِ أَوْ
مَعْنَاهُ التَّصَدِيقُ ضِدُّ التَّكْذِيبِ، قَالَ الزُّجَاجُ: الْإِيمَانُ إِظْهَارُ الْخُضُوعِ وَالْقَبُولِ لِلشَّرِيعَةِ
وَلَمَّا أَتَى بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاعْتِقَادُهُ وَتَصَدِيقُهُ بِالْقَلْبِ.

قَالَ الشَّيْخُ فِي مِرَاةِ الطَّلَابِ: "قَالَ إِيْمَانٌ فِي اللُّغَةِ التَّصَدِيقُ وَفِي الشَّرْعِيّ تَصَدِيقُ الْقَلْبِ بِكُلِّ مَا عُلِمَ بِالضَّرُورَةِ مَجِيءَ الرَّسُولِ بِهِ دُونَ الْأُمُورِ الْاجْتِهَادِيَّةِ"، فَمَعْنَى التَّصَدِيقِ لُغَوِيًّا هُوَ الْيَقِينِي عَلَى مَا يَجِيءُ فِي مَحَلِّهِ، فَإِنَّ الظَّنَّ لَيْسَ بِكَافٍ فِي الْإِيْمَانِ عِنْدَ جَمْهُورِ عُلَمَاءِ السُّنَّةِ، وَيَحْتَمِلُ مَعْنَى قَوْلِهِ: "تَصَدِيقُ الْقَلْبِ" أَنَّ الْإِيْمَانِ كُلَّهُ تَصَدِيقٌ بِالْقَلْبِ بِلَا إِقْرَارٍ وَلَا عَمَلٍ، لَكِنْ حَقِيقَةُ الْإِيْمَانِ هِيَ تَصَدِيقُ الْقَلْبِ بِكُلِّ مَا جَاءَ بِهِ سَيِّدُنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِقْرَارُ بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ قَالَ اللَّهُ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ * الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ * أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾، رَوَى أَبُو عَمْرٍو بْنُ حَمْدَانَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: "سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَنِ الْإِيْمَانِ مَا هُوَ؟" قَالَ: ((مَعْرِفَةٌ بِالْقَلْبِ وَإِقْرَارُ بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ)).

وَقَالَ الشَّيْخُ رَحِمَهُ اللَّهُ عَلَيْهِ: **وَالْعِلْمُ الْمُصَحَّحُ** أَيِ الْمُؤَيَّدِ **لِلْإِيْمَانِ الَّذِي هُوَ عِلْمٌ أَصُولِ الدِّينِ**، أَيِ عِلْمِ التَّوْحِيدِ أَوْ عِلْمِ الْعَقِيدَةِ، يُسَمَّاهُ أَبُو حَنِيفَةَ رَحِمَهُ اللَّهُ بِالْفِقْهِ الْأَكْبَرِ، وَهُوَ أَيْضًا يَنْقَسِمُ عَلَى قِسْمَيْنِ: أَصُولِ الدِّينِ الَّذِي مِنْ فُرُوضِ الْأَعْيَانِ وَعِلْمِ الْكَلَامِ الَّذِي مِنْ فُرُوضِ الْكِفَايَةِ، قَالَ الشَّيْخُ رَحِمَهُ اللَّهُ عَلَيْهِ فِي فَتْحِ الْبَصَائِرِ: "أَنَّ فَرْقَ التَّوْحِيدِ يَنْقَسِمُ إِلَى قِسْمَيْنِ: أَصُولِ الدِّينِ وَعِلْمِ الْكَلَامِ، وَأَصُولُ الدِّينِ مِنْ فُرُوضِ الْأَعْيَانِ وَعِلْمُ الْكَلَامِ مِنْ فُرُوضِ الْكِفَايَةِ"، فَمَعْنَى فُرُوضِ الْأَعْيَانِ هِيَ كُلُّ غُلُومٍ وَأَعْمَالٍ الَّتِي وَجِبَتْ عَلَى كُلِّ مُكَلَّفٍ أَنْ تَعْرِفَ وَتَعْمَلَ بِهَا، وَأَمَّا فُرُوضُ الْكِفَايَةِ فَهِيَ الْعُلُومُ وَالْأَعْمَالُ الَّتِي إِذَا قَامَ بِهَا بَعْضُ الْمُكَلَّفِينَ يَكْفِي لِسَائِرِهِمْ.

وَقَالَ الشَّيْخُ رَحِمَهُ اللَّهُ تَعَالَى: **وَأَمَّا فُرُوعُهُ** أَيِ فُرُوعِ الدِّينِ، وَهُوَ جَمْعُ فَرْعٍ وَهِيَ الْعُلُومُ الَّتِي تَنْفَرَعُ مِنَ الْأَصْلِ، **فَهِيَ عَلَى قِسْمَيْنِ**: الْقِسْمُ الْأَوَّلُ **فُرُوعٌ ظَاهِرَةٌ** أَيِ الْفُرُوعُ الْمُتَعَلِّقُ بِالْأَلْسِنَةِ وَالْجَوَارِحِ وَالْمُعَامِلَاتِ، وَالْقِسْمُ الثَّانِي **فُرُوعٌ بَاطِنَةٌ** أَيِ الْفُرُوعُ الْمُتَعَلِّقُ بِقُلُوبِ النَّاسِ وَمَا فِي صُدُورِهِمْ وَإِدْرَاكِ أَسْرَارِهِمْ وَتَغْيِيرِ أَخْلَاقِهِمْ.

وَقَالَ الشَّيْخُ رَحِمَهُ اللَّهُ تَعَالَى: **وَأَمَّا الْفُرُوعُ الظَّاهِرَةُ فَهِيَ الْإِسْلَامُ** أَيِ الْإِسْتِسْلَامُ وَالْإِنْقِيَادُ إِلَى الْأَعْمَالِ الظَّاهِرَةِ الَّتِي هِيَ التَّلَفُّظُ بِكَلِمَتِي الشَّهَادَةِ وَالْإِتْيَانُ بِالْوُجُوبَاتِ وَالْإِنْتِهَاءُ عَنِ الْمُنْهَيَّاتِ، فَإِنَّ طَاعَةَ الْجَوَارِحِ وَالْإِنْقِيَادَ إِلَى الْأَعْمَالِ الظَّاهِرَةِ يَنْفَرَعُ عَنِ

التَّصَدِيقِ بِالْقَلْبِ الَّتِي هِيَ الْإِيمَانُ، قَالَ تَعَالَى: ﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا﴾ أَي أَنَّهُمْ يَعْمَلُونَ بِالْأَعْمَالِ الظَّاهِرَةِ وَلَكِنْ إِيْمَانُهُمْ ضَعِيفًا، كَمَا فَسَّرَ هَذِهِ الْآيَةَ ابْنُ عَبَّاسٍ، فَقَدْ أَخْرَجَ أَحْمَدٌ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((الْإِسْلَامُ عِلَانِيَّةٌ وَالْإِيمَانُ فِي الْقَلْبِ))، أَي الْإِسْلَامُ عِبَارَةٌ عَنْ طَاعَةٍ وَإِنْقِيَادٍ ظَاهِرٍ وَالْإِيمَانُ عِبَارَةٌ عَنْ تَصَدِيقٍ قَلْبِي.

وَالْعِلْمُ الْمُصَحَّحُ أَي الْمُؤَيَّدُ **لِلْإِسْلَامِ وَالَّذِي هُوَ عِلْمُ الشَّرِيعَةِ** أَي عِلْمُ الْفَقْهِ، قَالَ الْجُرْجَانِيُّ: الشَّرِيعَةُ وَالشَّرْعُ مُتَرَادِفَانِ، فَالشَّرْعُ مَا شَرَعَ اللَّهُ تَعَالَى مِنَ الْأَحْكَامِ الَّتِي جَاءَ بِهَا رَسُولٌ مِنَ الْأَنْبِيَاءِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ صَرِيحًا أَوْ دَلَالَةً قَطِيعَةً، فَعِلْمُ الشَّرِيعَةِ هُوَ الْعِلْمُ يَتَعَلَّقُ بِأَحْكَامِ الظَّاهِرِ الَّتِي وَاجِبَتْ عَلَى كُلِّ مُكَلَّفٍ أَنْ يَتَعَلَّمَ وَيَعْمَلَ بِهَا، وَأَصْلُ الشَّرِيعَةِ مِنْ: شَرَعَ أَي تَتَاوَلَ الْمَاءَ بِفِيهِ، فَمَعْنَى شَرِيعَةٍ فِي كَلَامِ الْعَرَبِ: مَشْرَعُهُ الْمَاءُ وَهِيَ مَوْرِدُ الشَّارِبَةِ الَّتِي يَشْرَعُهَا النَّاسُ فَيَشْرَبُونَ مِنْهَا وَيَسْتَقُونَ، فَمَعْنَاهُ فِي الدِّينِ كَمَا قَالَ اللَّيْثُ: "الْمَوَاضِعُ الَّتِي يُتَحَدَّرُ إِلَى الْمَاءِ مِنْهَا، وَبِهَا سُمِّيَ مَا شَرَعَ اللَّهُ لِلْعِبَادَةِ شَرِيعَةً مِنَ الصَّوْمِ وَالصَّلَاةِ وَالْحَجِّ وَالنِّكَاحِ وَغَيْرِهَا مِنَ الْأَعْمَالِ الظَّاهِرَةِ، قَالَ تَعَالَى ﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شَرْعَةً وَمِنْهَاجًا﴾، وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فِي مَعْنَاهَا: "الشَّرْعَةُ مَا وَرَدَ بِهِ الْقُرْآنُ وَالْمِنْهَاجُ مَا وَرَدَ بِهِ السُّنَّةُ"، فَمِنْ ذَلِكَ نَعْرِفُ أَنَّ جَمِيعَ الْأَعْمَالِ الظَّاهِرَةِ مُبْنِيَّةٌ عَلَى الْكِتَابِ وَالسُّنَّةِ.

وَقَالَ الشَّيْخُ رَحِمَهُ اللَّهُ تَعَالَى: **وَأَمَّا الْفُرُوعُ الْبَاطِنَةُ فَهِيَ الْإِحْسَانُ**، أَي حُسْنُ الطَّاعَةِ وَالْإِخْلَاصِ وَالْوَرَعِ وَالْمُرَاقَبَةِ وَالْمُشَاهِدَةَ، فَأَصْلُ الْإِحْسَانِ مِنْ أَحْسَنَ يَحْسِنُ إِحْسَانًا، هُوَ مَصْدَرٌ أَحْسَنَ فَمَعْنَاهُ خِلَافُ الْفُجْحِ، وَضِدُّ الْإِسَاءَةِ، وَزَائِدٌ عَلَى الْعَدْلِ، قَالَ تَعَالَى: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾، فَمَعْنَى الْإِحْسَانِ هُنَا أَنْ يُعْطِيَ أَكْثَرَ مِمَّا عَلَيْهِ وَيَأْخُذَ أَقَلَّ مِمَّا لَهُ، أَمَا مَعْنَاهُ عِنْدَ الْمُحَقِّقِينَ فَقَالَ الشَّيْخُ عَبْدُ الْكَرِيمِ الْجَلِيلِيُّ رَحِمَهُ اللَّهُ فِي الْإِنْسَانِ الْكَامِلِ: "هُوَ إِسْمٌ لِمَقَامٍ يَكُونُ الْعَبْدُ فِيهِ مُلَاحِظًا لِأَثَارِ أَسْمَاءِ الْحَقِّ وَصِفَاتِهِ، فَيَتَصَوَّرُ فِي عِبَادَتِهِ كَأَنَّهُ بَيْنَ يَدَيِ اللَّهِ تَعَالَى، فَلَا يَزَالُ نَاطِرٌ إِلَى هَذِهِ الْكَيْنُونَةِ، وَأَقَلَّ دَرَجَاتِ الْمُرَاقَبَةِ، وَلَا يَصِحُّ هَذَا إِلَّا بِشُرُوطِ سَبْعَةٍ: وَهِيَ التَّوْبَةُ وَالْإِنَابَةُ وَالزُّهْدُ وَالتَّوَكُّلُ وَالتَّقْوِيضُ وَالرِّضَا وَالْإِخْلَاصُ"، وَقَالَ الْعَارِفُ أَحْمَدُ الْكَمَشْخَانِيُّ: "هُوَ التَّحْقِيقُ بِالْعُبُودِيَّةِ عَلَى مُشَاهَدَةِ حَضْرَةِ رُبُوبِيَّةٍ بِنُورِ الْبَصِيرَةِ، أَي رُؤْيَاهُ الْحَقِّ مَوْصُوفًا

بِصِفَاتِهِ بَعَيْنٌ صِفَتِهِ فَهُوَ يَرَاهُ يَقِينًا وَلَا يَرَاهُ حَقِيقَةً، وَقَالَ تَعَالَى: ﴿هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ﴾.

ثُمَّ قَالَ الشَّيْخُ: **"وَالْعِلْمُ الْمَصَحِّحُ أَيُّ الْمُوَيَّدِ لِلْإِحْسَانِ وَالَّذِي هُوَ عِلْمُ الْحَقِيقَةِ،**
أَيُّ عِلْمِ الْأَسْرَارِ، فَالْحَقِيقَةُ تَحْقِيقُ صِفَاتِ الْحَقِّ، فَحَقِيقَةُ الشَّيْءِ حَقُّ الشَّيْءِ إِذَا ثَبَتَ،
وَقِيلَ بَعْضُ الْمُحَقِّقِينَ: "إِنَّ مَا بِهِ الشَّيْءُ هُوَ هُوَ بِاعْتِبَارِ حَقِيقَتِهِ حَقِيقَةً"، وَهُوَ ضِدُّ
الْمَجَازِ، وَجَمَعُهَا الْحَقَائِقُ، فَالْحَقِيقَةُ عِنْدَ أَهْلِ النَّصُوفِ ظُهُورُ ذَاتِ الْحَقِّ بِدُونِ
حِجَابِ التَّعْيِينَاتِ وَمَحُو الْكُثْرَةِ الْمُوهُومَةِ فِي نُورِ الذَّاتِ، قَالَ الْإِمَامُ الْقُشَيْرِيُّ فِي
رِسَالَتِهِ: "الشَّرِيعَةُ الْتِرَامُ الْعُبُودِيَّةِ وَالْحَقِيقَةُ مُشَاهِدَةُ الرُّبُوبِيَّةِ، وَكُلُّ شَرِيعَةٍ غَيْرُ مُؤَيَّدَةٍ
بِالْحَقِيقَةِ فَغَيْرُ مَقْبُولَةٍ، وَكُلُّ حَقِيقَةٍ غَيْرُ مُؤَيَّدَةٍ بِالشَّرِيعَةِ فَغَيْرُ مَحْصُولَةٍ، إِذْ الْحَقِيقَةُ لَا
تَحْصُلُ إِلَّا بِالشَّرِيعَةِ"، وَقَالَ الْعَارِفُ بِاللَّهِ جَمَالُ الدِّينِ السَّيِّدُ مُحَمَّدُ بْنُ تُرْمِزٍ
الْأَنْدَلُسِيُّ: "أَمَّا الْإِحْسَانُ فَهُوَ مُطَابَقَةُ الْعِلْمِ بِالْعَمَلِ مِنْ حَقِيقَةِ الْحَقِيقَةِ عِنْدَ الْمُشَاهِدَةِ،
وَذَلِكَ هُوَ حَقُّ الْيَقِينِ وَالدِّينِ الْخَالِصِ وَالْإِسْتِقَامَةُ مَعَ اللَّهِ عَزَّ وَجَلَّ".

فَعِلْمُ الْحَقِيقَةِ هُوَ عِلْمُ النَّصُوفِ، وَيُنْقَسِمُ هَذَا الْعِلْمُ عَلَى قِسْمَيْنِ: الْقِسْمُ الْأَوَّلُ
هُوَ النَّصُوفُ لِلتَّخَلُّقِ أَيْ تَخَلِّي مِنَ الْقَلْبِ كُلِّ خِصَالِ الْمَذْمُومَةِ كَالْكِبْرِ وَالْعُجْبِ
وَالْغَضَبِ وَالْبُخْلِ وَالْحَسَدِ وَحُبِّ الدُّنْيَا وَحُبِّ الْجَاهِ وَالرِّيَاءِ وَغَيْرِهَا مِنَ الصِّفَاتِ
الْمُهْلِكَاتِ، وَتَخَلِّي الْقَلْبِ بِخِصَالِ الْمَحْمُودَةِ كَالْتَوْبَةِ وَالتَّقْوَى وَالرُّهُدِ وَالتَّقْوِيضِ وَالتَّوَكُّلِ
وَالصَّبْرِ وَالْحَمْدِ وَالشُّكْرِ وَغَيْرِهَا مِنَ الصِّفَاتِ الْمُنْجِيَّاتِ، فَهَذَا الْقِسْمُ مِنْ فُرُوضِ
الْأَعْيَانِ، وَالْقِسْمُ الثَّانِي هُوَ النَّصُوفُ لِلتَّحَقُّقِ وَهُوَ مَعْرِفَةُ أَحْوَالِ الْمُرِيدِينَ وَمَعْرِفَةُ
مَقَامَاتِ الْأَوْلِيَاءِ وَمَعْرِفَةُ تَجَلِّيَاتِ أَعْمَالِ اللَّهِ تَعَالَى وَمَعْرِفَةُ تَجَلِّيَاتِ أَسْمَاءِ اللَّهِ وَصِفَاتِهِ،
وَمَعْرِفَةُ تَجَلِّيَاتِ الذَّاتِ، فَهَذَا الْقِسْمُ مِنْ فُرُوضِ الْكِفَايَةِ، بَلْ هُوَ مِنَ الْعُلُومِ الَّتِي
مَخْصُصَةٌ لِأَهْلِ اللَّهِ وَأَوْلِيَائِهِ مِنَ الْمُرْسَلِينَ وَالْأَنْبِيَاءِ وَالْعُلَمَاءِ وَالشُّهَدَاءِ وَالصَّالِحِينَ.

وَقَالَ الشَّيْخُ رَحِمَهُ اللَّهُ تَعَالَى: **فَالْإِيمَانُ** أَيْ أَصُولُ الدِّينِ **وَالْإِسْلَامُ** أَيْ الْفَقْهُ
وَالْإِحْسَانُ أَيْ النَّصُوفُ **هِيَ الدِّينُ** أَيْ دِينُ الْإِسْلَامِ **جَمِيعُهُ** أَيْ يَجْمَعُ الدِّينَ الَّذِي جَاءَ
بِهِ سَيِّدُنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَلَاثَةِ أُمُورٍ: الْإِيمَانُ وَالْإِسْلَامُ وَالْإِحْسَانُ،
فَذَلِكَ قَالَ ابْنُ عَاشِرٍ فِي مُرْشِدِ الْمُعِينِ: "وَالدِّينُ ذِي الثَّلَاثِ خُذْ أَقْوَى عُرَاكَ"، أَيْ
الدِّينَ مَجْمُوعٌ فِي الْإِيمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ، فَمَنْ تَمَسَّكَ بِهَا فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ

الْوُثْقَى)، وَقَالَ الْعَارِفُ بِاللَّهِ جَمَالَ الدِّينِ السَّيِّدِ مُحَمَّدَ بْنِ تَرْمِزِ الْأَنْدَلُسِيِّ: "حَقِيقَةُ
الْإِسْلَامِ قِيَامُ الْبَدَنِ بِوُطْأَنِفِ الْأَحْكَامِ الدِّينِيَّةِ، وَحَقِيقَةُ الْإِيمَانِ قِيَامُ الْقَلْبِ بِوُطْأَنِفِ
الْإِسْتِسْلَامِ، وَحَقِيقَةُ الْإِحْسَانِ قِيَامُ الرُّوحِ بِمُشَاهِدَةِ الْمَلِكِ الْعَلَامِ".

فَعُلُومُ الْإِيمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ عُمْدَةُ عُلُومِ الدِّينِ جَمِيعُهُ، إِذْ لَا يَشَدُّ شَيْءٌ
مِنَ الْوَاجِبَاتِ وَالسُّنَنِ وَالرَّغَائِبِ وَالْمَحْظُورَاتِ وَالْمَكْرُوهَاتِ عَنِ هَذِهِ الْأَقْسَامِ الثَّلَاثَةِ
وَلِذَلِكَ "أَي لَأَنَّ الدِّينَ جَمِيعَهَا هِيَ الْإِيمَانُ وَالْإِسْلَامُ وَالْإِحْسَانُ، **فَقَالَ النَّبِيُّ عَلَيْهِ**
الصَّلَاةُ وَالسَّلَامُ مُخَاطَبًا لِأَصْحَابِهِ" الْمُحَاضِرِينَ وَلَكِنْ بِمَعْنَى النَّاسِ أَهْمَعِينَ إِلَى يَوْمِ
الدِّينِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ **فَإِنَّهُ** أَي الرَّجُلُ السَّائِلُ **جَبْرِيلُ** هُوَ سَيِّدُنَا جَبْرِيلُ
أَفْضَلُ الْمَلَائِكَةِ وَأَمِيرُهُمْ عَلَى الْمَشْهُورِ كَمَا وَرَدَ فِي الْحَدِيثِ: ((أَمِيرِي مِنَ الْمَلَائِكَةِ
جَبْرِيلُ))، فَأَصْلُ اسْمِهِ كَمَا قَالَ كِرَاعٌ مِنَ الْجَبَرِ فَمَعْنَاهُ الْعَبْدُ، وَقَالَ الْأَضْعَمِيُّ: مَعْنَى
إِيلَ: هُوَ الرُّبُوبِيَّةُ، وَيُقَالُ: جَبَرِ عَبْدٌ وَإِيلَ هُوَ اللَّهُ، وَقَالَ أَبُو عُبَيْدٍ: فَكَأَنَّ مَعْنَاهُ: عَبْدُ
إِيلَ أَوْ عَبْدُ اللَّهِ، وَهُوَ الْمَلِكُ مُوَكَّلٌ بِالْوَحْيِ وَالْحَزْبِ عَلَى أَعْدَاءِ اللَّهِ وَوَزَنُ الْأَعْمَالِ يَوْمَ
الْقِيَامَةِ، فَجَبْرِيلُ عَلَيْهِ السَّلَامُ مَبْعُوثٌ إِلَى كَافَّةِ الْأَنْبِيَاءِ وَالرُّسُلِ مِنَ الْبَشَرِ، فَجَبْرِيلُ
عَلَيْهِ السَّلَامُ رَسُولٌ، وَأَمَّتُهُ كُلُّ الْأَنْبِيَاءِ.

فَقَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ أَنَّ جَبْرِيلَ **أَتَاكُمْ** لَكُمْ **يُعَلِّمُكُمْ** أَي أَنْتُمْ أَيُّهَا أَصْحَابِي أَوْ
أَنْتُمْ أَيُّهَا النَّاسُ **دِينُكُمْ** أَيِ الدِّينَ يَكَلِّفُكُمْ بِهِ، قَالَ ابْنُ الْمُنِيرِ فِي قَوْلِهِ: ((يُعَلِّمُكُمْ
دِينَكُمْ))، "دَلَالَةٌ عَلَى أَنَّ السُّؤَالَ الْحَسَنَ يُسَمَّى عِلْمًا وَتَعْلِيمًا، لِأَنَّ جَبْرِيلَ لَمْ يُصَدِّرْ
مِنْهُ سِوَى السُّؤَالِ، وَمَعَ ذَلِكَ فَقَدْ سَمَاهُ مُعَلِّمًا، وَقَدْ اشتهَرَ قَوْلُهُمْ: "حُسْنُ السُّؤَالِ نِصْفُ
الْعِلْمِ".

وَيُمْكِنُ أَنْ يُؤْخَذَ مِنْ هَذَا الْحَدِيثِ بِأَنَّ الْفَائِدَةَ فِيهِ انْبَنَتْ عَلَى السُّؤَالِ وَالْجَوَابِ
مَعًا، قَالَ الْفَرُطَبِيُّ: "هَذَا الْحَدِيثُ يُصْلِحُ أَنْ يُقَالَ لَهُ: أُمُّ السُّنَّةِ، لِمَا تُضْمِنُهُ مِنْ جَمَلِ
عِلْمِ السُّنَّةِ" كَمَا قَالَ ابْنُ حَجَرٍ: وَاعْلَمْ أَنَّ هَذَا الْحَدِيثَ يَجْمَعُ أَنْوَاعًا مِنَ الْعُلُومِ
وَالْمَعَارِفِ وَالْأَدَابِ وَاللِّطَائِفِ، بَلْ هُوَ أَصْلُ الْإِسْلَامِ كَمَا حَكَيْنَاهُ عَنِ الْقَاضِي عِيَاضٍ،
فَقَالَ عَلَيْهِ السَّلَامُ: ((فَإِنَّهُ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ))، فَقَالَ ذَلِكَ **بَعْدَ أَنْ سَأَلَهُ**
جَبْرِيلُ **عَنْ حَقِيقَتِهَا** أَيِ مَا هِيَ بِمَعْنَى كَلِمَتِهَا وَجُزْئِيَّتِهَا، أَوْ مَعْنَاهُ بَعْدَ أَنْ سَأَلَهُ
جَبْرِيلُ عَنْ إِحْسَانِهَا لِأَنَّ عِلْمَ الْإِحْسَانِ مُسَمًى عِلْمَ الْحَقِيقَةِ.

وَقَالَ الشَّيْخُ رَحِمَهُ اللَّهُ تَعَالَى: "وَفَسَّرَهَا" أَي بَيَّن مَعْنَاهَا، أَوْ فَسَّرَ مَا هِيَ الدِّينِ
"كَمَا فِي حَدِيثِ مُسْلِمٍ" عَنْ عُمَرَ بْنِ الْخَطَّابِ، وَأَمَّا الرَّاوي هَذَا الْحَدِيثِ الْمُبَارَكُ هُوَ
أَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحُجَّاجِ بْنِ مُسْلِمِ بْنِ وَرْدِ بْنِ كُوشَاذِ الْقُشَيْرِيِّ النَّيْسَابُورِيِّ
صَاحِبُ الصَّحِيحِ، إِنَّهُ وُلِدَ سِنَةَ أَرْبَعٍ وَمِائَتَيْنِ، كَانَ مِنْ عُلَمَاءِ النَّاسِ وَمِنْ أَوْعِيَةِ
الْعِلْمِ، وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي حَاتِمٍ: "كَانَ مُسْلِمٌ ثَقَّةً مِنَ الْحَفَاضِ"، وَقَالَ الْإِمَامُ
مُسْلِمٌ: "صَنَفْتُ هَذَا الْمُسْنَدَ الصَّحِيحَ مِنْ ثَلَاثِ مِائَةِ أَلْفِ حَدِيثٍ مَسْمُوعَةٍ"، قَالَ أَحْمَدُ
بْنُ سَلَمَةَ: "كُنْتُ مَعَ مُسْلِمٍ فِي تَأْلِيفِ صَحِيحِهِ خَمْسَ عَشْرَةَ سِنَةً وَهُوَ اثْنَا عَشَرَ أَلْفَ
حَدِيثٍ"، وَقَالَ الْإِمَامُ مُسْلِمٌ: "مَا وَضَعْتُ فِي هَذَا الْمُسْنَدِ شَيْئاً إِلَّا بِحُجَّةٍ وَلَا أَسْقُطُ
شَيْئاً مِنْهُ إِلَّا بِحُجَّةٍ"، قَالَ أَبُو عَبْدِ الرَّحْمَنِ السَّلْمِيُّ فِيهِ: "رَأَيْتُ شَيْخاً حُسْنَ الْوَجْهِ
وَالثِّيَابِ عَلَيْهِ رِدَاءٌ حَسَنٌ وَعِمَامَةٌ قَدْ أَرَخَتْهَا بَيْنَ كَتْفَيْهِ"، فَتَوَفَّى مُسْلِمٌ فِي شَهْرِ رَجَبِ
سِنَةِ إِحْدَى وَسِتِّينَ وَمِائَتَيْنِ بَنِيْسَابُورِيٍّ وَهُوَ بِضْعُ وَخَمْسِينَ سِنَةً.

أَمَّا إِسْنَادُنَا فِي هَذَا الْحَدِيثِ الْمُبَارَكِ مِنْ إِجَازَةِ الشَّيْخِ عُثْمَانَ بْنِ فُودِي فَكَثِيرَةٌ،
وَلَكِنِّي أَذْكَرُ مَا أَخَذْتُ مِنْ جِهَةِ عَمِّهِ وَخَالِهِ الشَّيْخِ أَبِي مُحَمَّدٍ مُحَمَّدِ بْنِ الرَّاجِ
النُّرُودِيِّ الْفَلَاتِيِّ السُّودَانِيِّ تَبَارَكَ بِهِ، فَإِنِّي أَخَذْتُهُ مِنْ عُمْدَتِي فِي عُلُومِ الشَّرِيعَةِ
وَدَلِيلِي فِي عُلُومِ الطَّرِيقَةِ وَسِرَاجِي فِي عُلُومِ الْحَقِيقَةِ الْعَالِمِ الْفَقِيهِ الْإِمَامِ الْخَطِيبِ
الشَّيْخِ مُحَمَّدِ الْأَمِينِ بْنِ آدَمَ كَرِيعَنْغَ بْنِ مُحَمَّدٍ تُكْرِبُ بْنُ مُحَمَّدٍ سَنَبُ بْنُ مُحَمَّدٍ لَيْلِي بْنِ
أَبِي بَكْرٍ بْنِ أَمِيرِ هَادِجِيَّةِ مُحَمَّدٍ سَنَبُ دَرْزِيمَا رَحِمَهُمُ اللَّهُ، فَسَيِّدِي الشَّيْخُ مُحَمَّدُ الْأَمِينُ
هَذَا هُوَ الَّذِي كَانَ يُدْرَسُ صَحِيحُ مُسْلِمٍ بِسَنَدِهِ كُلَّ يَوْمٍ فِي وَقْتِ الصُّحَى فِي رَبَاطِهِ
فِي مَايْرُونُو فِي سِنَارِ السُّودَانِ، وَهُوَ الَّذِي أَجَزَنِي فِيهِ وَفِي كُلِّ إِجَازَةٍ وَكُتُبٍ لِلشَّيْخِ
عُثْمَانَ بْنِ فُودِي، فَأَخَذَهَا عَنْ وَالِدِهِ الْفَقِيهِ الْخَطِيبِ الشَّيْخِ آدَمَ كَرِيعَنْغَ وَهُوَ عَنِ الشَّيْخِ
مُوسَى الْمُهَاجِرِ وَهُوَ عَنِ الْفَقِيهِ الْخَطِيبِ الْإِمَامِ الرَّائِبِ الشَّيْخِ عَلِيِّ دَنْبُ بْنُ أَبِي بَكْرٍ
مَعْلَمِي وَهُوَ عَنِ الْمُصَانِفِ نُورِ الزَّمَانِ مُجَدِّدِ الدِّينِ الشَّيْخِ عُثْمَانَ بْنِ فُودِي رَحِمَهُ اللَّهُ
وَهُوَ عَنْ عَمِّهِ وَخَالِهِ الشَّيْخِ أَبِي مُحَمَّدٍ مُحَمَّدِ بْنِ الرَّاجِ بْنِ مُوَدِبُ دُتِّ بْنِ حَمِّ بْنِ عَالِ
بْنِ مُحَمَّدٍ جُبُّ بْنُ مُحَمَّدٍ سَنَبُ بْنُ مَاسِرَانَ رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِمْ، وَهُوَ عَنْ شَيْخِهِ
أَبِي الْحَسَنِ السَّنْدِيِّ الْمَدَنِيِّ عَنِ الشَّيْخِ مُحَمَّدِ الْحَيَاةِ عَنِ الشَّيْخِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ
عَلَاءِ الدِّينِ الْبَابِلِيِّ الْمِصْرِيِّ عَنْ أَبِي النَّجَّاسِ سَالِمِ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ عَلِيٍّ الْقَيْطِيَّ

عَنْ شَيْخِ الْإِسْلَامِ أَبِي يَحْيَى زَيْنِ الدِّينِ زَكَرِيَّاءَ بْنِ مُحَمَّدٍ الْأَنْصَارِيِّ عَنِ الْحَافِظِ أَبِي نُعَيْمٍ رِضْوَانَ بْنِ مُحَمَّدٍ الْعُقَيْبِيِّ عَنِ الشَّيْخِ أَبِي الطَّاهِرِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّطِيفِ بْنِ الْكُوكَيْكِ عَنِ الْحَافِظِ بْنِ حَجَرَ عَنْ أَبِي الْفَرَجِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْهَادِي الْحَنْفِيِّ الْمُقَدَّسِيِّ عَنْ أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ عَبْدِ الدَّائِمِ النَّابُلُسِيِّ عَنْ فَكَّهِ الْحَرَامِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ الْفَضْلِ بْنِ أَحْمَدَ الْفَرَّائِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى الْجُلُودِيِّ عَنْ إِبْرَاهِيمَ بْنِ سُفْيَانَ النَّيْسَابُورِيِّ عَنِ الْإِمَامِ مُسْلِمِ بْنِ الْحُجَّاجِ الْقَشِيرِيِّ النَّيْسَابُورِيِّ رَحِمَهُ اللَّهُ تَعَالَى.

فَقَالَ الْإِمَامُ مُسْلِمٌ: حَدَّثَنِي أَبُو حَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ النَّسَائِيُّ حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ الرَّوَاسِيُّ عَنْ أَبِي الْحَسَنِ كَهْمَسِ بْنِ الْحَسَنِ التَّمِيمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بَرِيدَةَ الْأَسْلَمِيِّ عَنْ يَحْيَى بْنِ يَعْمَرَ الْبَصَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ فَقَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يَرَى عَلَيْهِ أَثَرَ السَّفَرِ وَلَا يَعْرِفُهُ أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا)) قَالَ: صَدَّقْتَ، قَالَ: فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ، قَالَ: ((أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ)) قَالَ: صَدَّقْتَ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: ((أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ)) قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: ((مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ)) قَالَ: فَأَخْبِرْنِي عَنِ أَمَارَتِهَا، قَالَ: ((أَنْ تُلِدَ الْأُمَّةُ رُبَّتْهَا وَأَنْ تَرَى الْحَقَّاءَ الْعُرَاءَ الْعَالَةَ رَعَاءَ الشَّاءِ يَتَطَاوُلُونَ فِي الْبُنْيَانِ)) قَالَ: ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي: ((يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟)) قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: ((فَإِنَّهُ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ))، فَسَيَّأَتِي، إِنْ شَاءَ اللَّهُ، بِالتَّأْوِيلِ وَالتَّفْسِيرِ وَالْمَعْنَى لِهَذَا الْحَدِيثِ بَعْدَ قَلِيلٍ.

وَقَالَ الشَّيْخُ رَحِمَهُ اللَّهُ تَعَالَى: **وَلَفْظُ** هَذَا الْحَدِيثِ الْمُبَارَكِ مِنْ **رِوَايَةِ الْبُخَارِيِّ**

أَيُّ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ الْمَعْرُوفِ بِالْبُخَارِيِّ أَمِيرِ

الْمُؤْمِنِينَ فِي عُلُومِ الْحَدِيثِ النَّبَوِيِّ، وَلَدَ فِي شَوَالِ سَنَةِ أَرْبَعٍ وَتِسْعِينَ وَمِائَةٍ، قَالَ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْفَضْلِ الْبَلْخِيِّ، سَمِعْتُ أَبِي يَقُولُ: زَهَبَتْ عَيْنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ فِي صُغُرِهِ فَرَأَتْ وَالِدَتُهُ فِي الْمَنَامِ إِبْرَاهِيمَ الْخَلِيلَ عَلَيْهِ السَّلَامُ، فَقَالَ لَهَا: "يَا هَذِهِ، قَدْ رَدَّ اللَّهُ عَلَى ابْنِكَ بَصَرَهُ لِكَثْرَةِ بُكَائِكَ، أَوْ كَثْرَةِ دُعَائِكَ" فَأَصْبَحْنَا وَقَدْ رَدَّ اللَّهُ عَلَيْهِ بَصَرَهُ، وَصَارَ بَعْدَ ذَلِكَ مِنْ أَفْضَلِ النَّاسِ فِي الْحَدِيثِ يُسَمَّى أَمِيرَ الْمُؤْمِنِينَ فِي الْحَدِيثِ، وَصَنَّفَ كِتَابَ التَّارِيخِ وَالْأَلْفَ الصَّحِيحَ فَهُوَ أَعْلَى وَأَصَحُّ الْكِتَابِ وَقَعَ لِلْمُسْلِمِينَ بَعْدَ الْقُرْآنِ الْعَظِيمِ، وَقَالَ فِيهِ: "مَا وَضَعْتُ فِي كِتَابِي حَدِيثًا إِلَّا اغْتَسَلْتُ قَبْلَ ذَلِكَ وَصَلَّيْتُ رَكَعَتَيْنِ"، وَقَالَ أَيْضًا: "مَا أَدْخَلْتُ فِي هَذَا الْكِتَابِ إِلَّا مَا صَحَّ وَتَرَكْتُ مِنَ الصُّحَاكِ كَيْ لَا يَطُولَ الْكِتَابُ"، وَقَالَ فِيهِ أَيْضًا: "صَنَّفْتُ الصَّحِيحَ فِي سِتِّ عَشْرَةِ سَنَةٍ وَجَعَلْتُهُ حُجَّةً فِيمَا بَيْنِي وَبَيْنَ اللَّهِ تَعَالَى"، وَقَالَ النَّجْمُ بْنُ الْفَضْلِ: "رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّوْمِ كَأَنَّهُ يَمْشِي وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ يَمْشِي خَلْفَهُ، فُكُلُمَا رَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدَمَهُ وَضَعَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَدَمَهُ فِي الْمَكَانِ الَّذِي رَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدَمَهُ"، وَقَالَ الْحَسَنُ بْنُ مُحَمَّدٍ: "مَا رَأَيْتُ مِثْلَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، وَلَمْ يَكُنْ مُسْلِمًا بَنُ الْحُجَّاجِ يَبْلُغُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ"، قَالَ أَبُو زَيْدٍ الْمُرُوزِيُّ: "كُنْتُ نَائِمًا بَيْنَ الرُّكْنِ وَالْمَقَامِ، فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي: ((يَا أَبَا زَيْدٍ إِلَى مَتَى تَدْرُسُ كِتَابَ الشَّافِعِيِّ وَلَا تَدْرُسُ كِتَابِي؟)) فَقُلْتُ: يَا رَسُولَ اللَّهِ وَمَا كِتَابُكَ؟" قَالَ: ((جَامِعُ مُحَمَّدِ بْنِ إِسْمَاعِيلَ))، وَقَالَ لَهُ الْإِمَامُ مُسْلِمُ بْنُ الْحُجَّاجِ: "أَشْهَدُ أَنَّهُ لَيْسَ فِي الدُّنْيَا مِثْلُكَ"، وَتَوَفَّى لَيْلَةَ السَّبْتِ لَيْلَةَ الْفِطْرِ عِنْدَ صَلَاةِ الْعِشَاءِ وَدُفِنَ يَوْمَ الْفِطْرِ بَعْدَ صَلَاةِ الظُّهْرِ سَنَةً سِتٍّ وَخَمْسِينَ وَمِائَتَيْنِ، وَعَاشَ اثْنَتَيْنِ وَسِتِّينَ سَنَةً إِلَّا ثَلَاثَةَ عَشْرِ يَوْمًا.

أَمَّا لَفْظُ هَذَا الْحَدِيثِ الْمُبَارَكِ مِنْ رِوَايَةِ الْبُخَارِيِّ مِنْ سَنَدِ الشَّيْخِ عُثْمَانَ بْنِ فُؤَيْدٍ أَيْضًا فَقَدْ أَخَذْتُ إِجَازَاتٍ كَثِيرَةً فِيهَا وَلَكِنِّي أَذْكَرُ مَا أَخَذْتُ مِنْ جِهَةِ عَمِّهِ وَخَالِهِ الشَّيْخِ أَبِي مُحَمَّدٍ مُحَمَّدِ بْنِ الرَّاجِ الثُّرُودِيِّ الْفَلَاتِيِّ السُّودَانِيِّ تَبَارَكَ بِهِ، فَإِنِّي أَخَذْتُهُ مِنْ شَيْخِي الْمَذْكُورِ الْعَالِمِ الْفَقِيهِ الْإِمَامِ الْخَطِيبِ الشَّيْخِ مُحَمَّدِ الْأَمِينِ بْنِ آدَمَ كَرِيْعَنْغَ رَحِمَهُمُ اللَّهُ، وَهُوَ أَجَازَنِي فِيهِ بِإِجَازَةٍ عَامَّةٍ مُطْلَقٍ كَمَا أَجَازَنِي فِي جَمِيعِ كُتُبِ الشَّيْخِ عُثْمَانَ بْنِ فُؤَيْدٍ رَضِيَ اللَّهُ عَنْهُ، فَأَخَذَهَا عَنْ وَالِدِهِ الشَّيْخِ آدَمَ كَرِيْعَنْغَ، وَهُوَ عَنِ

الشَّيْخُ مُوسَى الْمُهَاجِرُ، وَهُوَ عَنِ الشَّيْخِ عَلِيِّ دَنْبُ بْنُ أَبِي بَكْرٍ مَعْلَمِيٍّ، وَهُوَ عَنِ الْمُصَانِفِ نُورِ الزَّمَانِ مُجَدِّدِ الدِّينِ الشَّيْخِ عُثْمَانَ بْنِ فُؤَدِيٍّ رَحِمَهُ اللَّهُ وَهُوَ عَنِ شَيْخِهِ أَبِي مُحَمَّدٍ مُحَمَّدِ بْنِ الرَّاجِ عَنْ شَيْخِهِ أَبِي الْحَسَنِ السَّنْدِيِّ الْمَدَنِيِّ عَنْ شَيْخِهِ مُحَمَّدِ الْحَيَاةِ عَنِ الشَّيْخِ عَبْدِ اللَّهِ بْنِ سَالِمِ الْبَصْرِيِّ عَنِ الشَّيْخِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ عَلَاءِ الدِّينِ الْبَابِلِيِّ الْمَصْرِيِّ عَنِ أَبِي النَّجَّاسِ سَالِمِ بْنِ مُحَمَّدٍ السَّنْهُورِيِّ عَنِ النَّجَمِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيٍّ الْقَيْطِيٍّ عَنِ شَيْخِ الْإِسْلَامِ أَبِي يَحْيَى زَيْنِ الدِّينِ زَكَرِيَاءَ بْنِ مُحَمَّدٍ الْأَنْصَارِيِّ عَنِ حَافِظِ عَصْرِهِ شَهَابِ الدِّينِ أَبِي الْفَضْلِ أَحْمَدَ بْنِ عَلِيٍّ بْنِ حَجَرٍ الْعَسْقَلَانِيِّ عَنِ الْأُسْتَاذِ إِبْرَاهِيمَ بْنِ أَحْمَدَ التَّنُوحِيِّ عَنِ أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ أَبِي طَالِبِ الْحَجَّارِ عَنِ السَّرَاجِ الْحُسَيْنِ الْمُبَارِكِ الرَّيْدِيِّ الْحَنْبَلِيِّ عَنِ أَبِي الْوَقْتِ عَبْدِ الْأَوَّلِ عَيْسَى بْنِ شُعَيْبِ السَّجَزِيِّ عَنِ أَبِي الْحَسَنِ عَبْدِ الرَّحْمَنِ بْنِ مَظْفَرٍ بْنِ دَاوُدَ الدَّأَوْدِيِّ عَنِ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ أَحْمَدَ السَّرْحَسِيِّ عَنِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ يَوْسَفَ بْنِ مَطَرٍ بْنِ صَالِحِ الْفَرَبَرِيِّ عَنِ الْحَافِظِ الْحُجَّةِ أَمِيرِ الْمُؤْمِنِينَ فِي الْحَدِيثِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ بْنِ دَرْبَةِ الْبَخَّارِيِّ الْجَعْفِيِّ.

فَقَالَ الْإِمَامُ الْبَخَّارِيُّ: حَدَّثَنِي إِسْحَاقُ عَنْ جَرِيرٍ عَنْ أَبِي حَيَّانٍ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ بَارِزًا لِلنَّاسِ إِذْ أَتَاهُ رَجُلٌ يَمْشِي فَقَالَ: يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ؟ قَالَ: ((الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَلِقَائِهِ وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ)) قَالَ: يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ؟ قَالَ: ((الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ))، قَالَ: يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ؟ قَالَ: ((الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ)) قَالَ: يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ؟ قَالَ: ((مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمٍ مِنَ السَّائِلِ وَلَكِنْ سَأَحَدُّكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الْمَرْأَةُ رَبَّتَهَا فَذَلِكَ مِنْ أَشْرَاطِهَا وَإِذَا كَانَ الْخَفَاءُ الْعُرَاءُ رُءُوسَ النَّاسِ فَذَلِكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُهَا إِلَّا اللَّهُ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ﴾))، ثُمَّ أَنْصَرَفَ الرَّجُلُ فَقَالَ: ((رُدُّوا عَلَيَّ)) فَأَخَذُوا لِيَرُدُّوا فَلَمْ يَرَوْا شَيْئًا، فَقَالَ كَمَا قَالَ الشَّيْخُ عُثْمَانُ بْنُ فُؤَدِيٍّ: ((إِنَّ هَذَا جَبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ)) وَفِيهِ أَنْ إِسْنَادَ

التَّعْلِيمِ إِلَى جِبْرِيلَ مَجَازِيٍّ، لِأَنَّهُ كَانَ السَّبَبُ فِي الْجَوَابِ، فَلِذَلِكَ أَمَرَ بِالْأَخْذِ عَنْهُ كَمَا قَالَ ابْنُ حَجَرٍ فِي فَتْحِ الْبَارِي.

وَأَمَّا مَعْنَى هَذَا الْحَدِيثِ الْمُبَارَكِ مِنْ رِوَايَةِ مُسْلِمٍ، فَأَقُولُ وَبِاللَّهِ التَّوْفِيقُ، مَعْنَى قَوْلِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: "بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ"، أَيْ فِي آخِرِ عَمْرِىَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ حَجَّةِ الْوُدَّاعِ كَمَا ذَكَرَ ذَلِكَ صَرِيحاً فِي رِوَايَةِ سُلَيْمَانَ التَّيْمِيِّ، وَفِي رِوَايَةِ الْبُخَارِيِّ: "كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَارِزاً يَوْمًا لِلنَّاسِ"، أَيْ ظَاهِراً لَهُمْ غَيْرَ مُحْتَجِبٍ عَنْهُمْ، وَلَا مُلْتَبَسٍ بغيرِهِ، وَمَعْنَى الْبُرُوزِ الظُّهُورُ، وَفِي رِوَايَةِ أَبِي فُرَوَةَ: "كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْلِسُ بَيْنَ أَصْحَابِهِ"، وَمَعْنَى قَوْلِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: "إِذْ طَلَعَ عَلَيْنَا رَجُلٌ" أَيْ: مَلَكٌ فِي صُورَةِ رَجُلٍ، وَلَكِنَّ النَّاسَ لَا يَعْرِفُونَهُ.

وَمَعْنَى قَوْلِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: "شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ"، كَمَا فِي رِوَايَةِ: "أَحْسَنُ النَّاسِ وَجْهًا وَأَطْيَبُ النَّاسِ رِيحًا"، وَمَعْنَى قَوْلِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: "لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ" كَمَا فِي رِوَايَةِ أَبِي فُرَوَةَ: "كَانَ ثِيَابُهُ لَمْ يَمْسُهَا دَنَسٌ"، وَمَعْنَى قَوْلِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: "وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ"، أَيْ وَصَفَهُ بِهَذِهِ صِفَاتٍ لِيَدُلَّ عَلَى أَنَّ الرَّجُلَ هَذَا لَا يَعْرِفُهُ أَحَدٌ مِنَ الْمُجْتَمِعِينَ لِأَنَّهُ مَا كَانَ مِنَ الْمُهَاجِرِينَ وَلَا الْأَنْصَارِ، فَكَانَ مِنَ الْغُرَبَاءِ، وَهَذَا يُؤَيِّدُ بِرِوَايَةِ أَبِي فُرَوَةَ: "فَيَجِيءُ الْغَرِيبُ فَلَا يَدْرِي أَيُّهُمْ هُوَ، فَطَلَبْنَا إِلَيْهِ أَنْ نَجْعَلَ لَهُ مَجْلِسًا يَعْرِفُهُ الْغَرِيبُ إِذَا أَتَاهُ".

وَفِيهِ بَأْنٌ إِنَّ طُلُوعَهُ عَلَيْهِمْ كَانَتْ مُعْجَزَةً لِأَنَّ مَا كَانَ عَلَيْهِ عَلَامَةُ السَّفَرِ كَثِيرِ الثَّرَابِ فِي الشَّعْرِ وَمُغْبَرِ الثِّيَابِ كَمَا هُوَ عَادَةُ الْمُسَافِرِينَ، وَأَنَّ الرَّجُلَ كَانَ مِنَ الصَّالِحِينَ لِأَنَّهُ لَبَسَ بَيَاضَ الثِّيَابِ الَّذِي هُوَ لِبَاسُ الصَّالِحِينَ كَمَا رَوَاهُ التِّرْمِذِيُّ فِي الشَّمَايِلِ الْمُحَمَّدِيَّةِ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((الْبِسُوا الْبَيَاضَ، فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ، وَكَفُّنُوا فِيهَا مَوْتَاكُمْ)) وَفِي رِوَايَةٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((عَلَيْكُمْ بِالْبَيَاضِ مِنَ الثِّيَابِ لِيَلْبِسُهَا أَحْيَاؤُكُمْ وَكَفُّنُوا فِيهَا مَوْتَاكُمْ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ)).

فَمَعْنَى قَوْلِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: "حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ"، أَيْ أَنَّ الرَّجُلَ أَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَعْنَاهُ أَنَّهُ جَلَسَ بَيْنَ يَدَيْهِ بِلا مَسَافَةٍ بَيْنَهُمَا، فَمَعْنَى قَوْلِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: "وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ"، أَيْ أَنَّ الرَّجُلَ وَضَعَ كَفَّيْهِ عَلَى فَخْذَيْ نَفْسِهِ، وَجَلَسَ عَلَى هَيْئَةِ الْمُتَعَلِّمِ، كَمَا قَالَ النَّوَوِيُّ، وَفِي رِوَايَةٍ: "فَتَخَطَى حَتَّى بَرَكَ بَيْنَ يَدَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا يَجْلِسُ أَحَدُنَا فِي الصَّلَاةِ"، وَلَكِنْ فِي رِوَايَتِي ابْنِ عَبَّاسٍ وَسُلَيْمَانَ التَّيْمِيِّ أَنَّهُ وَضَعَ يَدَهُ عَلَى رُكْبَتَيْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَجَزَمَ بِذَلِكَ إِسْمَاعِيلُ التَّيْمِيُّ وَالْبَغَوِيُّ وَالطَّبْيِيُّ وَغَيْرُهُمْ.

فَمَعْنَى قَوْلِ الرَّجُلِ: "يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ"، أَيْ عَلَّمْنِي أَوْ دَرِّسْنِي عَنِ الْإِسْلَامِ، أَيْ أَعْمَالِ قَوْلِيَّةٍ وَبَدَنِيَّةٍ وَاجِبَةٌ عَلَى النَّاسِ، فَمَعْنَى قَوْلِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: "فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ" أَيْ جَوَابًا لِسُؤَالِهِ، فَهَذَا يَدُلُّ عَلَى الْوُجُوبِ فِي حَقِّ الرُّسُلِ عَلَيْهِمُ السَّلَامُ أَنْ تَبْلِغَ الرِّسَالَةَ وَأَنْ كِتْمَانَ الرِّسَالَةِ مُسْتَحِيلٌ فِي حَقِّهِمْ، وَفِيهِ أَيْضًا تَحْرِيمٌ عَلَى الْعُلَمَاءِ كِتَامَ الْعِلْمِ النَّافِعِ إِذَا سَأَلَهُ أَحَدٌ.

فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ))، أَيْ تَصْدِيقُ بِالْقَلْبِ وَإِقْرَارُ بِاللِّسَانِ، وَهُوَ الْإِقْرَارُ بِالتَّوْحِيدِ وَالرِّسَالَةِ، وَمُنْدَرِجٌ فِي الْإِقْرَارِ بِالرِّسَالَةِ تَصْدِيقُ بِكُلِّ مَا جَاءَ بِهِ مِنْ أُمُورِ السَّمْعِيَّاتِ، فَالْأَرْبَعَةُ الْمَذْكُورَةُ بَعْدَ الشَّهَادَةِ مَبْنِيَّةٌ عَلَيْهَا، إِذْ لَا يَصِحُّ شَيْءٌ مِنْهَا إِلَّا بَعْدَ وُجُودِهَا، وَمِثَالُهُ الْبَيْتُ يَجْعَلُ عَلَى خَمْسَةِ أَعْمَدَةٍ أَحَدُهَا أَوْسَطُ وَالْبَقِيَّةُ أَرْكَانٌ، فَمَا دَامَ الْأَوْسَطُ قَائِمًا فَمُسَمًى الْبَيْتُ مَوْجُودًا، وَلَوْ سَقَطَ مَهْمَا سَقَطَ مِنَ الْأَرْكَانِ، فَإِذَا سَقَطَ الْأَوْسَطُ سَقَطَ مُسَمًى الْبَيْتِ، كَمَا رَوَاهُ الْبُخَارِيُّ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ يَقُولُ: ((بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ))، وَفِي رِوَايَةٍ عَنْهُ: ((أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ))، الْحَدِيثُ، فَالشَّهَادَتَيْنِ أَحَدٌ وَأَوْسَطُ الْعَمْدَةِ لِبَيْتِ الْإِسْلَامِ، وَبِدُونِهِمَا لَا يَصِحُّ مَا بَعْدَهُمَا مِنَ الصَّلَاةِ وَالزَّكَاةِ وَالصِّيَامِ وَالْحَاجِّ وَغَيْرِهَا مِنْ أَرْكَانِهَا.

فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَتُقِيمُ الصَّلَاةَ))، أَصْلُهُ إِقَامَةٌ، فَالْمُرَادُ بِإِقَامِ الصَّلَاةِ: الْمَدَاوِمَةُ عَلَيْهَا أَوْ مُطْلَقُ الْإِثْنَانِ بِشُرُوطِهَا وَفَرَائِضِهَا وَأَرْكَانِهَا وَسُنَنِهَا فِي حَالِ الْعُبُودِيَّةِ وَالْخُشُوعِ وَالْإِخْلَاصِ وَالْمُنَاجَاتِ لِلَّهِ سُبْحَانَهُ وَتَعَالَى، فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَتُؤْتِي الزَّكَاةَ))، أَيِ إِعْطَائِهَا أَهْلَهَا، وَالْمُرَادُ بِإِيْتَاءِ الزَّكَاةِ: إِخْرَاجُ جُزْءٍ مِنَ الْمَالِ عَلَى وَجْهِ مَخْصُوصٍ لِلنَّاسِ الْمَخْصُوصِ فِي وَجْهِهِ اللَّهُ تَعَالَى، فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَتَصُومَ رَمَضَانَ))، أَيِ إِمْسَاكِ عَنِ الْمَطْعَمِ وَالْمَشْرَبِ وَالْمَنْكِحِ طُولَ النَّهَارِ فِي شَهْرِ رَمَضَانَ خَالِصاً لِلَّهِ تَعَالَى، فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً))، أَيِ إِلَى بَيْتِ اللَّهِ مُسَمًى بِالْكَعْبَةِ فِي الْمَكَّةِ الْمُكْرَمَةِ.

فَهَذِهِ الْأَرْكَانُ الْخَمْسَةُ هِيَ مَا بُنِيَ عَلَيْهَا الْإِسْلَامَ الَّذِي هُوَ فُرُوعُ الدِّينِ الظَّاهِرَةِ، قَالَ اللَّهُ تَعَالَى: ﴿أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعاً وَكَرْهاً وَإِلَيْهِ يُرْجَعُونَ﴾، وَقَالَ تَعَالَى: ﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾، وَقَالَ تَعَالَى: ﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِيناً فَلَنْ يُقْبَلَ مِنْهُ﴾، وَقَالَ تَعَالَى: ﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ﴾، وَقَالَ تَعَالَى: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِيناً﴾، وَقَالَ تَعَالَى عَلَى لِسَانِ بَعْضِ عِبَادِهِ: ﴿وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ﴾، وَقَالَ تَعَالَى عَلَى لِسَانِهِمْ: ﴿وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾، وَقَالَ تَعَالَى لَهُمْ: ﴿فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾، فَجَمِيعُ هَذِهِ الْآيَاتِ دَالَّةٌ عَلَى أَنَّ الدِّينَ الْمَطْلُوبَ عِنْدَ اللَّهِ هُوَ الْإِسْلَامُ، وَلَهُ أَرْكَانٌ ظَاهِرَةٌ الَّتِي يَتَفَرَّعُ عَنْ أَصُولِهِ.

فَمَعْنَى قَوْلِ الرَّجُلِ: "صَدَقْتَ"، أَيِ صَدَقْتَ فِي الْخَبَرِ عَنْ فُرُوعِ الدِّينِ الظَّاهِرَةِ أَيِ عَنِ الْإِسْلَامِ، فَقَالَ ذَلِكَ كَأَنَّهُ عَالِمٌ بِالْجَوَابِ، وَفِيهِ جَوَازُ سُؤَالِ الْعَالِمِ مَا لَا يَجْهَلُهُ السَّائِلُ لِيَعْلَمَهُ السَّامِعُ، فَمَعْنَى قَوْلِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: "فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ!"، قَالَ النَّوَوِيُّ: "سَبَبُ تَعْجِبِهِمْ أَنَّ هَذَا خِلَافُ عَادَةِ السَّائِلِ الْجَاهِلِ، إِنَّمَا هَذَا كَلَامٌ خَبِيرٍ بِالْمَسْئُولِ عَنْهُ، وَلَمْ يَكُنْ فِي ذَلِكَ الْوَقْتِ مَنْ يَعْلَمُ هَذَا غَيْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَتَعَجَّبَ بِهِ مِنْ أَدَابِهِ وَأَخْلَاقِهِ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمِنْ قَدْرِ عِلْمِهِ".

فَمَعْنَى قَوْلِ الرَّجُلِ: "فَأَخْبِرْنِي عَنِ الْإِيمَانِ"، أَيِ عَلَّمْنِي أَوْ دَرِّسْنِي عَنِ الْإِيمَانِ، أَيِ أَعْمَالِ قَلْبِيَّةٍ وَجَنَانِيَّةٍ، فَحَقِيقَةُ الْإِيمَانِ كَمَا قَدَّمْنَا هِيَ تَصْدِيقُ الْقَلْبِ بِكُلِّ مَا جَاءَ بِهِ سَيِّدُنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلًا ثُمَّ إِقْرَارُ بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ، فَرَوَاهُ أَبُو عَمْرٍو بْنُ حَمْدَانَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَنِ الْإِيمَانِ مَا هُوَ؟ قَالَ: ((مَعْرِفَةٌ بِالْقَلْبِ وَإِقْرَارٌ بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ))، فَإِنَّ مَعْرِفَةَ بِالْقَلْبِ فُرُوعُ الْإِيمَانِ الْبَاطِنَةِ مُسَمًى بِالْإِحْسَانِ، وَإِقْرَارُ بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ فُرُوعُ الْإِيمَانِ الظَّاهِرَةِ مُسَمًى بِالْإِسْلَامِ، كَأَنَّهُ عَلَيْهِ السَّلَامُ قَالَ إِنَّ الْإِيمَانَ الَّذِي هُوَ الْأُصُولُ مُضْمَنٌ لِلْفُرْعَيْنِ مَعْرِفَةً بِالْقَلْبِ فَهُوَ الْفَرْعُ الْبَاطِنُ وَإِقْرَارٌ بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ، وَهُمَا مِنَ الْفُرْعِ الظَّاهِرِ.

فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((أَنْ تُؤْمِنَ بِاللَّهِ))، أَيِ التَّصْدِيقِ بِوُجُودِهِ وَأَنَّهُ تَعَالَى مُتَّصِفٌ بِكُلِّ صِفَاتِ الْكَمَالِ، مَنَزَّةٌ عَزَّ وَجَلَّ عَنْ جَمِيعِ صِفَاتِ النَّقْصِ، وَأَنَّهُ تَعَالَى مَوْجُودٌ، لَا أَوَّلَ لَهُ، وَلَا آخِرَ لَهُ، لَيْسَ كَمِثْلِهِ شَيْءٌ، لَيْسَ بِجَزْمٍ، وَلَا فِي جِهَةٍ، غَنِيٌّ عَنِ الْمَحَلِّ وَالْفَاعِلِ، وَاحِدٌ فِي ذَاتِهِ وَصِفَاتِهِ وَأَفْعَالِهِ، الْقَادِرُ عَلَى كُلِّ مُمَكِّنٍ، الْمُرِيدُ الَّذِي لَا يَكُونُ إِلَّا مَا أَرَادَ، الْعَالِمُ الَّذِي لَا يَجْهَلُ عَنْ شَيْءٍ مِنَ الْأَشْيَاءِ، الْحَيُّ الَّذِي لَا يَمُوتُ، السَّمِيعُ بِكُلِّ مَوْجُودٍ لَا بِأُذُنٍ، الْبَصِيرُ بِكُلِّ مَوْجُودٍ لَا بِحَدَقَةٍ، الْمُتَكَلِّمُ لَا بِلِسَانٍ وَلَا صَوْتٍ، الَّذِي لَا يَجِبُ عَلَيْهِ فِعْلُ كُلِّ شَيْءٍ، فَالْثَّوَابُ مِنْ فَضْلِهِ وَالْعِقَابُ بِعَذْلِهِ، وَهُوَ كَانَ وَلَا كَانَ شَيْءٌ مَعَهُ، وَهُوَ الْآنَ كَمَا عَلَيْهِ كَانَ، وَلَيْسَ هُوَ فِي مَكَانٍ، وَلَا يَخْلُقُ مِنْهُ مَكَانٌ، تَعَالَى أَنْ يَحِلَّ فِي مَكَانٍ، أَوْ يَخْلُوا مِنْهُ مَكَانٌ، أَوْ خَارِجًا عَنِ الْمَكَانِ، بَلْ كَانَ وَلَا مَكَانٌ، ثُمَّ كَوَّنَ الْمَكَانَ، وَدَبَّرَ الزَّمَانَ، تَعَرَّدَ فِي أَحَدِيَّتِهِ الْأُولِيَّةِ وَالْآخِرِيَّةِ بِالْأَسْمَاءِ الْحُسْنَى وَالصِّفَاتِ، فَهَذَا مَعْنَى الْإِيمَانِ بِاللَّهِ.

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَمَلَائِكَتِهِ))، أَيِ أَنْ تُؤْمِنَ بِالْمَلَائِكَةِ، فَهُوَ التَّصْدِيقُ بِوُجُودِهِمْ وَأَنَّهُمْ كَمَا وَصَفَهُمُ اللَّهُ تَعَالَى: ﴿عِبَادٌ مُكْرَمُونَ﴾، وَهُمْ نُورَانِيُونَ رُوحَانِيُونَ، لَيْسَ بِذَكَرٍ وَلَا أُنْثَى، لَا يَأْكُلُونَ وَلَا يَشْرَبُونَ وَلَا يُنَاكِحُونَ، وَقُدِّمَ الْمَلَائِكَةُ عَلَى الْكُتُبِ وَالرُّسُلِ نَظَرًا لِلتَّرْتِيبِ الْوَاقِعِ، لِأَنَّهُ سُبْحَانَهُ وَتَعَالَى أَرْسَلَ الْمَلَكَ بِالْكِتَابِ إِلَى الرُّسُلِ، وَلَيْسَ فِيهِ مُتَمَسِكٌ لِمَنْ فَضَّلَ الْمَلَكَ عَلَى الرُّسُولِ، وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَكُتُبِهِ))، أَيِ أَنْ تُؤْمِنَ بِكِتَابِ اللَّهِ، فَهُوَ التَّصْدِيقُ بِأَنَّهَا كَلَامُ اللَّهِ

وَأَنَّ مَا تَصَمَّنْتُهُ حَقٌّ، وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَرُسُلِهِ))، أَيُّ أَنْ تُؤْمِنَ بِالرُّسُلِ، فَهُوَ التَّصَدِيقُ بِأَنَّهُمْ أَمْنَاءٌ وَصَادِقُونَ فِيمَا أَخْبَرُوا بِهِ عَنِ اللَّهِ تَعَالَى، وَأَنَّهُمْ قَدْ بَلَّغُوا مَا أَمَرَهُمُ اللَّهُ تَعَالَى بِتَبْلِيغِ إِلَى خَلْقِهِ، وَبِأَنَّهُمْ مُؤَيَّدُونَ مِنْهُ بِالْمُعْجَزَاتِ الدَّالَّةِ عَلَى صِدْقِهِمْ، وَإِنَّ الْخِيَانَةَ وَالْكَذِبَ وَعَدَمَ التَّبْلِيغِ مُسْتَحِيلٌ فِي حَقِّهِمْ، وَأَنْ يَجُوزَ لَهُمْ جَمِيعُ الْأَعْرَاضِ الْبَشَرِيَّةِ الَّتِي لَا تُؤَدِي إِلَى نُقْصَانٍ فِي نُبُوتِهِمْ، وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَالْيَوْمِ الْآخِرِ))، أَيُّ أَنْ تُؤْمِنَ بِالْيَوْمِ الْآخِرِ لِأَنَّهُ آخِرُ أَيَّامِ الدُّنْيَا أَوْ آخِرِ الْأَزْمِنَةِ الْمَحْدُودَةِ، وَالْمُرَادُ بِالْإِيمَانِ بِهِ التَّصَدِيقُ بِمَا يَقَعُ فِيهِ مِنَ الْحِسَابِ وَالْمِيزَانِ وَالْجَنَّةِ وَالنَّارِ وَغَيْرِ ذَلِكَ مِنْ أُمُورِ الْمُغَيَّبَاتِ وَالسَّمْعِيَّاتِ، وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَتُؤْمِنُ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ)) أَيُّ أَنْ تُؤْمِنَ بِأَنَّ اللَّهَ تَعَالَى يَعْلَمُ مَقَادِيرَ الْأَشْيَاءِ وَأَزْمَانَهَا قَبْلَ إِيجَادِهَا، ثُمَّ أَوْجَدَ مَا سَبَقَ فِي عِلْمِهِ أَنَّهُ يُوجِدُ، فَكُلُّ مُحَدَّثٍ إِمَّا خَيْرًا أَوْ شَرًّا صَادِرٌ عَنْ عِلْمِهِ وَقُدْرَتِهِ وَإِرَادَتِهِ، هَذَا هُوَ الْمَعْلُومُ مِنَ الدِّينِ بِالْبُرَاهِينِ الْقَطْعِيَّةِ، وَعَلَيْهِ كَانَ السَّلَفُ مِنَ الصَّحَابَةِ وَخِيَارِ التَّابِعِينَ.

فَهَذِهِ الْمَسَائِلُ السِّنَّةُ هِيَ أَرْكَانُ الْإِيمَانِ الَّتِي هِيَ أَصُولُ الدِّينِ، فَلَا يَصِحُّ الْإِسْلَامُ أَيُّ فُرُوعِ الدِّينِ الظَّاهِرَةِ إِلَّا بِهِ، لِأَنَّهُ الْأَصْلُ وَالْأَسَاسُ، قَالَ اللَّهُ تَعَالَى: ﴿آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾، وَقَالَ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ﴾، وَقَالَ تَعَالَى: ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ * الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ * وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ * وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ * وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ * إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ * فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ * وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ * وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ * أُولَئِكَ هُمُ الْوَارِثُونَ * الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾، وَغَيْرُهَا مِنَ الْآيَةِ فِي خِصَالِ الْإِيمَانِ.

وَمَعْنَى قَوْلِ الرَّجُلِ: "صَدَّقْتَ"، أَيُّ صَدَّقْتَ فِي قَوْلِكَ فِي مَعْنَى أَصُولِ الدِّينِ أَيُّ فِي مَعْنَى الْإِيمَانِ، وَمَعْنَى قَوْلِ الرَّجُلِ: "فَأَخْبِرْنِي عَنِ الْإِحْسَانِ"، أَيُّ عَلَّمْنِي أَوْ دَرَّسْنِي عَنْ حُسْنِ الْخَلْقِ وَتَصَفِيَّتِهِ مِنَ الرَّذَائِلِ، فَأَصْلُ الْإِحْسَانِ كَمَا قَدَّمْنَا مِنْ أَحْسَنِ

يَحْسُنُ إِحْسَانًا، هُوَ مَصْدَرُ أَحْسَنٍ فَمَعْنَاهُ خِلَافُ الْقُبْحِ، فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((أَنْ تَعْبُدَ اللَّهَ))، يَحْتَمِلُ أَنْ يَكُونَ الْمُرَادُ بِالْعِبَادَةِ مَعْرِفَةُ اللَّهِ، لِأَنَّهُ تَعَالَى قَالَ: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ أَيَّ لِيَعْرِفُونِ، بَلْ مَا خَلَقَ الْكَائِنَاتِ جَمِيعًا إِلَّا لِيَعْرِفُونَهُ، كَمَا قَالَ اللَّهُ تَعَالَى عَلَى لِسَانِ رَسُولِهِ عَلَيْهِ السَّلَامُ فِي الْحَدِيثِ الْقُدْسِيِّ: ((كُنْتُ كَنْزًا مَخْفِيًّا لَمْ أَعْرِفْ، فَأُخْبِتُ أَنْ أَعْرِفَ، فَخَلَقْتُ الْخَلْقَ، وَتُعْرِفْتُ إِلَيْهِمْ، فَعَرَفُونِي)).

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((كَأَنَّكَ تَرَاهُ)) صِفَةُ مَصْدَرٍ مَحْذُوفٍ أَيَّ عِبَادَةٍ كَأَنَّكَ فِيهَا تَرَاهُ أَوْ حَالٍ أَوْ وَالْحَالُ كَأَنَّكَ تَرَاهُ، وَقَالَ الْكِرْمَانِيُّ: "أَيَّ تَعْبُدُ اللَّهَ مُشَبَّهًا بِمَنْ يَرَاهُ"، وَقَالَ الْعَيْنِيُّ: "فَالْتَقْدِيرُ: الْإِحْسَانُ عِبَادَتُكَ اللَّهُ تَعَالَى حَالٍ كَوْنِكَ فِي عِبَادَتِكَ مِثْلَ حَالٍ كَوْنِكَ رَأْيًا"، وَلَيْسَ الْمَقْصُودُ عَلَى تَقْدِيرِ الْحَالِيَةِ أَنْ يَنْتَظَرَ بِالْعِبَادَةِ تِلْكَ الْحَالِ، فَلَا يَعْْبُدُ قَبْلَ تِلْكَ الْحَالِ، بَلْ الْمَقْصُودُ تَحْصِيلُ تِلْكَ الْحَالِ فِي الْعِبَادَةِ، كَمَا قَالَ تَعَالَى: ﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾.

وَالْحَاصِلُ أَنَّ الْإِحْسَانَ هُوَ مَرَاعَاةُ الْخُشُوعِ وَالْخُضُوعِ وَمَا فِي مَعْنَى الْعُبُودِيَّةِ فِي الْعِبَادَةِ عَلَى وَجْهِ رَاعَاهُ لَوْ كَانَ رَأْيًا، وَلَا شَكَّ أَنَّهُ لَوْ كَانَ رَأْيًا حَالِ الْعِبَادَةِ لَمَا تَرَكَ مَا قَدَرَ عَلَيْهِ مِنَ الْخُشُوعِ وَغَيْرِهِ، وَلَا مَنْشَأَ لِتِلْكَ الْمَرَاعَاةِ حَالِ كَوْنِهِ رَأْيًا إِلَّا كَوْنُهُ تَعَالَى رَقِيبًا عَالِمًا مُطْلِعًا عَلَى حَالِهِ، وَهَذَا مَوْجُودٌ وَإِنْ لَمْ يَكُنِ الْعَبْدُ يَرَاهُ تَعَالَى، وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ)) أَيَّ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَأَحْسِنِ الْعِبَادَةَ لَهُ فَإِنَّهُ يَرَاكَ، وَهُوَ يَكْفِي فِي مَرَاعَاةِ الْخُشُوعِ بِذَلِكَ الْوَجْهِ فَإِنَّ عَلَى هَذَا وَصْلِيَّةً لَا شَرْطِيَّةً.

وَفِيهِ دَلِيلٌ عَلَى أَنَّ رُؤْيَا اللَّهِ تَعَالَى فِي الدُّنْيَا بِالْأَبْصَارِ غَيْرُ وَاقِعَةٍ، فَرُؤْيَا النَّبِيِّ رَبِّهِ عَزَّ وَجَلَّ لَمْ يَكُنْ فِي دَارِ الدُّنْيَا، بَلْ كَانَتْ فِي الْمَلَكُوتِ الْعَلِيِّ، وَالْدُّنْيَا لَا تَطْلُقُ عَلَيْهَا، وَالْدَلِيلُ الصَّرِيحُ عَلَى عَدَمِ وَقُوعِ رُؤْيَا اللَّهِ تَعَالَى بِالْأَبْصَارِ فِي الدُّنْيَا مَا رَوَاهُ مُسْلِمٌ مِنْ حَدِيثِ أَبِي أُمَامَةَ قَالَ عَلَيْهِ السَّلَامُ: ((وَأَعْلَمُوا أَنَّكُمْ لَنْ تَرَوْا رَبَّكُمْ حَتَّى تَمُوتُوا))، وَأَمَّا الرُّؤْيَا فِي الْآخِرَةِ فَمَذْهَبُ أَهْلِ الْحَقِّ أَنَّهَا وَاقِعَةٌ بِالْأَبْصَارِ، وَقَدْ ادَّعَى بَعْضُ غُلَاتِ الصُّوفِيَّةِ جَوَازَ رُؤْيَا اللَّهِ تَعَالَى بِالْأَبْصَارِ فِي دَارِ الدُّنْيَا، فَلَا حَقِيقَةً فِي زَعْمِهِمْ، فَالرُّؤْيَا أَهْلُ الْعِرْفَانِ لِرَبِّهِمْ فِي هَذَا الدُّنْيَا لَا بِالْأَبْصَارِ وَلَكِنَّهَا بِالْقُلُوبِ

وَالْأَسْرَارِ فِي إِرْفَاعِ الْحُجُبِ عَنِ عَوَالِمِ الْمَلَكُوتِ وَفِي عَالِمِ الرُّؤْيَةِ النَّوْمِيَّةِ، فَمَعْنَى إِرْتِفَاعِ الْحُجُبِ هُنَا إِرْتِفَاعُ الْأَفَافِ الْمَانِعَةِ مِنْ رُؤْيِيَّتِهِ الَّتِي لَوْ فَعَلَ تَعَالَى ضِدَّهَا فِيهِمْ لَرَأَوْهُ. وَقَالَ النَّوَوِيُّ: "فَمَقْصُودُ الْكَلَامِ الْحَثُّ عَلَى الْإِخْلَاصِ فِي الْعِبَادَةِ، وَمُرَاقَبَةِ الْعَبْدِ رَبَّهُ فِي إِتِمَامِ الْخُشُوعِ وَالْخُضُوعِ وَغَيْرِ ذَلِكَ"، وَأَشَارَ فِي الْجَوَابِ إِلَى حَالَتَيْنِ: أَرْفَعُهُمَا أَنْ يَغْلِبَ عَلَيْهِ مَشَاهِدُهُ الْحَقِّ بِقَلْبِهِ حَتَّى كَأَنَّهُ يَرَاهُ بِعَيْنِهِ وَهُوَ قَوْلُهُ: "كَأَنَّكَ تَرَاهُ"، أَيْ: وَهُوَ يَرَاكَ، وَالثَّانِيَةُ: أَنْ يَسْتَحْضِرَ أَنَّ الْحَقَّ مَطْلَعٌ عَلَيْهِ يَرَى كُلَّ مَا يَعْمَلُ، وَهُوَ قَوْلُهُ: "فَإِنَّهُ يَرَاكَ"، وَهَاتَانِ الْحَالَتَانِ يَثْمَرُهُمَا مَعْرِفَةُ اللَّهِ وَخَشْيَتُهُ، وَقَدْ عَبَّرَ فِي رِوَايَةِ عَمَّارَةَ بْنِ الْقَعْقَاعِ بِقَوْلِهِ: "أَنْ تَخْشَى اللَّهَ كَأَنَّكَ تَرَاهُ"، وَكَذَا فِي حَدِيثِ أَنَسِ بْنِ مَالِكٍ، رَضِيَ اللَّهُ عَنْهُ.

وَقَالَ النَّوَوِيُّ: "مَعْنَاهُ أَنَّكَ إِذَا تَرَاعَى الْأَدَابَ الْمَذْكُورَةَ إِذَا كُنْتَ تَرَاهُ وَيَرَاكَ، لِكُونِهِ يَرَاكَ لَا لِكُونِكَ تَرَاهُ، فَهُوَ دَائِمًا يَرَاكَ، فَأَحْسَنُ عِبَادَتِهِ وَإِنْ لَمْ تَرَهُ، فَتَقْدِيرُ الْحَدِيثِ: فَإِنْ لَمْ تَكُنْ تَرَاهُ فَاسْتَمِرَّ عَلَى إِحْسَانِ الْعِبَادَةِ فَإِنَّهُ يَرَاكَ، وَهَذَا الْقَدْرُ مِنَ الْحَدِيثِ أَصْلٌ عَظِيمٌ مِنْ أَصُولِ الدِّينِ، وَقَاعِدَةٌ مُهِمَّةٌ مِنْ قَوَاعِدِ الْمُسْلِمِينَ، وَهُوَ عُمْدَةُ الصِّدِّيقِينَ وَبُعْيَةُ السَّالِكِينَ وَكَنْزُ الْعَارِفِينَ وَذَأْبُ الصَّالِحِينَ، وَهُوَ مِنْ جَوَامِعِ الْكَلِمِ الَّتِي أُوتِيَهَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَدْ نُدِبَ أَهْلُ التَّحْقِيقِ إِلَى مَجَالِسَةِ الصَّالِحِينَ، لِيَكُونَ ذَلِكَ مَانِعًا مِنَ التَّلَاسِ بِشَيْءٍ مِنَ النِّقَائِصِ إِحْتِرَامًا لَهُمْ وَاسْتَحْيَاءً مِنْهُمْ، فَكَيْفَ يَمَنُ لَا يَزَالُ اللَّهُ مَطْلَعًا عَلَيْهِ فِي سِرِّهِ وَعَلَانِيَّتِهِ؟"، فَتَعْرِفُ أَنَّ الْإِحْسَانَ عَلَى مَقَامَيْنِ: الْأَوَّلُ كَمَا قَالَ: ((أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ))، وَهُوَ أَعْلَى الْمَقَامِ وَمَقَامُ الثَّانِي قَوْلُهُ: ((فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ))، وَهُوَ ادْنَى الْمَقَامِ.

قَالَ عَبْدُ الْجَلِيلِ بْنُ سُلَيْمٍ رَحِمَهُ اللَّهُ: "الْأَوَّلُ عَلَى ثَلَاثَةِ أَقْسَامٍ: الْأَوَّلُ فِي مَقَامِ الْإِسْلَامِ وَذَلِكَ أَنَّ الْأُمُورَ فِي عَالَمِ الْحِسِّ ثَلَاثَةٌ: مَعَاصِيٌّ وَطَاعَاتٌ وَمُبَاحَاتٌ الْمَعَاشِ، فَأَمَّا قِسْمُ الْمَعَاصِيِّ عَلَى إِخْتِلَافِ أَنْوَاعِهَا، فَإِنَّ الْعَبْدَ مَأْمُورٌ بِأَنْ يَعْلَمَ أَنَّ اللَّهَ يَرَاهُ فَإِذَا هَمَّ بِمَعْصِيَةٍ وَعَلِمَ أَنَّ اللَّهَ يَرَاهُ وَيَبْصُرُهُ عَلَى أَيْ حَالَةٍ كَانَتْ وَأَنَّهُ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تَخْفَى الصُّدُورِ، فَإِذَا كَفَّ عَنِ الْمَعْصِيَةِ وَرَجَعَ عَنْهَا، وَأَمَّا الْإِنْسَانُ فَيَنْدَهِلُ عَنْ نَظَرِ اللَّهِ إِلَيْهِ فَيَنْسَى حِينَ الْمَعْصِيَةِ أَنَّهُ يَرَاهُ، أَوْ يَكُونُ جَاهِلًا فَيَظُنُّ أَنَّ اللَّهَ تَعَالَى بَعِيدٌ مِنْهُ، وَلَا يَتَذَكَّرُ وَيَعْلَمُ أَنَّهُ يُحَرِّكُ جَوَارِحَهُ حِينَ الْعَمَلِ الْمَعْمُولِ، فَيَنْسَى

ذَلِكَ، أَوْ يَجْهَلُ فَيَقَعَ فِي الْمَعْصِيَةِ، وَلَوْ عَلِمَ وَتَحَقَّقَ أَنَّ وَالِدَهُ أَوْ رَجُلًا كَبِيرًا لَوْ يَرَاهُ حِينَ الْمَعْصِيَةِ لَكَفَّ عَنْهَا وَهَرَبَ مِنْهَا، فَإِذَا عَلِمَ الْعَبْدُ أَنَّ اللَّهَ يَرَاهُ فِي حِينَ الْمَعْصِيَةِ كَفَّ عَنْهَا بِحُصُولِ الْبُرْهَانِ الْإِحْسَانِيِّ عِنْدَهُ، وَهُوَ الْبُرْهَانُ الَّذِي أُوتِيَهُ وَرَأَاهُ يُوسُفُ عَلَيْهِ السَّلَامُ، وَهُوَ قِيَامُ الدَّلِيلِ الْوَاضِحِ الْعِلْمِيِّ بِأَنَّ اللَّهَ تَعَالَى مُوجُودٌ حَقٌّ وَأَنَّهُ نَاطِرٌ إِلَى كُلِّ شَيْءٍ وَمُصَرِّفٌ لِكُلِّ شَيْءٍ وَمُحَرِّكِهِ وَمَسْكِنِهِ، فَمَنْ أَرَاهُ اللَّهُ تَعَالَى هَذَا الْبُرْهَانُ عِنْدَ جَمِيعِ الْمُهَيِّمَاتِ صَرَّفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ مِنْ جَمِيعِ الْمُتَكِرَّاتِ، الثَّانِي قِسْمُ الطَّاعَاتِ فَهِيَ أَنْ تَعْلَمَ أَنَّ اللَّهَ تَعَالَى مُوجُودٌ وَتَبْرَهَنَ عِنْدَهُ أَنَّهُ يَرَاهُ لَا مَحَالَةَ إِلَّا أَنْ يَكُونَ زَنْدِيقًا جَاحِدًا لَا يَقَرُّ بِرَبِّ فَإِنْ كَانَ مُقَرَّرًا بِوُجُودِهِ فَتَرَكَ الْعِبَادَةَ فَإِنَّمَا تَرَكَهَا تَهَاوُنًا لِنُقْصَانِ الْبُرْهَانِ الْإِحْسَانِيِّ عِنْدَهُ وَهَذِهِ حَالُ الْمُضْيعِينَ لِلْفَرَائِضِ لِجَهْلِهِمْ بِقَدْرِ إِلَّا مَرُؤٌ قَدَّرَ أَمْرَهُ، الثَّالِثُ مِنَ الْمُبَاحَاتِ وَهُوَ مَحَلُّ الْغَفْلَةِ وَالسَّهْوِ عَنْ هَذَا الْمَقَامِ الْإِحْسَانِيِّ فَإِذَا تَذَكَّرَ الْعَبْدُ أَنَّ اللَّهَ تَعَالَى يَرَاهُ فِي تَصْرِيفِهِ وَأَنَّهُ أَرَاهُ بِالْإِقْبَالِ عَلَيْهِ وَقَلَّةِ الْأَعْرَاضِ عَنْهُ اسْتَحْيَى أَنْ يَرَاهُ مُكِبًّا عَلَى الْخَسِيسِ الْفَاقِي مُسْتَغْرِقًا فِي الْاِشْتِغَالِ بِهِ عَنْ ذِكْرِهِ وَعَنِ الْإِقْبَالِ عَلَى مَا يَقْطَعُ عَنْهُ، الْمَقَامُ الثَّانِي فِي عَالَمِ الْغَيْبِ فَإِنَّ الْعَبْدَ إِذَا فَكَّرَ فِي مَوَاطِنِ الْآخِرَةِ مِنْ مَوْتٍ وَقَبْرِ وَحَشْرِ وَعَرَضٍ وَحِسَابٍ وَغَيْرِ ذَلِكَ، وَعَلِمَ أَنَّهُ مَعْرُوضٌ عَلَى اللَّهِ تَعَالَى فِي ذَلِكَ الْعَالَمِ وَمَوَاطِنُهُ تَهَيَّأَ لِذَلِكَ الْعَرَضِ فَيَتَرَتَّبُ لِلْآخِرَةِ بَرِيَّةٌ أَهْلُ الْآخِرَةِ مَا اسْتَطَاعَ، وَأَمَّا الْمَقَامُ الثَّالِثُ فِي الْإِحْسَانِ فَإِنَّ الْعَبْدَ إِذَا عَلِمَ فِي قُلُوبِ أَوْلِيَائِهِ فَيَزِيلُ الصِّفَاتِ الْمُهْلِكَاتِ وَيَطْهَرُهُ مِنْهَا وَيَتَصَفَّى بِالْمَحْمُودَاتِ حَتَّى يَجْعَلَ سِرَّهُ كَالْمِرَاةِ الْمَجَلَّةِ قَوْلُهُ ((كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ)) "انْتَهَى كَلَامُ الْعَارِفِ عَبْدِ الْجَلِيلِ وَهُوَ نَفِيسٌ.

فَالْإِحْسَانُ مُبَالِغَةُ الْإِخْلَاصِ لِلَّهِ تَعَالَى بِالطَّاعَةِ وَالْمُرَاقَبَةِ لَهُ فِي جَمِيعِ الْمَعَامَلَاتِ مَعَ خَلْقِهِ فِي كُلِّ شَيْءٍ، فَحَقِيقَةُ الْإِحْسَانِ هُوَ أَنْ تَكُونَ فِي جَمِيعِ أَحْوَالِكَ كَمَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذِهِ الْأَحْوَالِ، فَلَوْ لَاهُ مَا خَلَقَ اللَّهُ تَعَالَى آدَمَ وَمَا سِوَاهُ مِنْ خَلْقِهِ، فَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ الْمَطْلُوبُ فِي تَكْوِينِ الْكُونِ لِأَنَّهُ تَعَالَى مَا خَلَقَ الْإِنْسَ وَلَا الْجَانَّ، بَلْ مَا خَلَقَ الْكَائِنَاتِ جَمِيعَهَا إِلَّا لِيَعْبُدُ اللَّهَ تَعَالَى أَيَّ لَيَعْرِفُوهُ، فَلَا شَيْءَ فِي الْخَلْقِ يَعْبُدُ اللَّهَ تَعَالَى وَيَعْرِفُهُ كَمَا يَعْبُدُهُ وَيُعرفُهُ سَيِّدُنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَهُوَ كَمَا قَالَ سُلْطَانُ الْعُلَمَاءِ سَيِّدِي الشَّيْخُ مُحَمَّدُ بْنُ الْحَبِيبِ

الْمَكْنَسِيَّ أَنَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَوَّلُ الْأَنْوَارِ فَاصَّاتٌ مِنْ بُحُورِ عَظَمَةِ الدَّاتِ، وَهُوَ
أَوَّلُ الْمُتَحَقِّقِ فِي الْعَالَمِ الْبُطُونِ وَالظُّهُورِ بِمَعَانِي الْأَسْمَاءِ وَالصِّفَاتِ، فَهُوَ أَوَّلُ حَامِدٍ
وَمُتَعَبِّدٍ بِأَنْوَاعِ الْعِبَادَاتِ وَالْقُرْبَاتِ"، فَلِذَلِكَ قَالَ سَيِّدِي أَبُو حَمْرَةَ الْبَغْدَادِيُّ رَضِيَ اللَّهُ
عَنْهُ: "لَا دَلِيلَ عَلَى الطَّرِيقِ إِلَى اللَّهِ تَعَالَى إِلَّا بِمُتَابَعَةِ الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
مَنْ اِلْتَزَمَ نَفْسَهُ إِلَى آدَابِ السُّنَّةِ يُتَوَرَّ اللَّهُ قَلْبُهُ بِأَنْوَارِ الْمَعَارِفِ، فَلَا الطَّرِيقُ أَشْرَفُ مِنْ
إِتِّبَاعِ الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَوَامِرِهِ وَأَفْعَالِهِ وَأَقْوَالِهِ وَأَخْلَاقِهِ".

فَهَذَا حَقِيقَةُ الْإِحْسَانِ الَّذِي هُوَ فُرُوعُ الدِّينِ الْبَاطِنَةِ، فَمِدَارُهُ تَطْهِيرُ الْقَلْبِ حَتَّى
يَر_اقَّبَ اللَّهُ تَعَالَى فِي جَمِيعِ أَحْوَالٍ، قَالَ اللَّهُ تَعَالَى: ﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ﴾، وَقَالَ تَعَالَى: ﴿وَبَشِّرِ الْمُحْسِنِينَ﴾، وَقَالَ تَعَالَى: ﴿إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُحْسِنِينَ﴾، وَقَالَ تَعَالَى: ﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾، وَقَالَ تَعَالَى: ﴿وَإِنَّ
اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾، وَقَالَ تَعَالَى: ﴿وَكَذَلِكَ نَجِي الْمُحْسِنِينَ﴾، وَقَالَ تَعَالَى: ﴿سَنَزِيدُ
الْمُحْسِنِينَ﴾، وَقَالَ تَعَالَى: ﴿هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ﴾، وَقَالَ تَعَالَى: ﴿وَكَذَلِكَ
نَجْزِي الْمُحْسِنِينَ﴾، وَغَيْرُهَا مِنَ الْآيَةِ الَّتِي تَحْتِ النَّاسِ إِلَى مَقَامَاتِ الْإِحْسَانِ.

فَمَعْنَى قَوْلِ الرَّجُلِ: "فَأَخْبِرْنِي عَنِ السَّاعَةِ"، أَيِ أَخْبِرْنِي عَنِ وَقْتِ السَّاعَةِ أَوْ
كَمَا قَالَ فِي رِوَايَةٍ: "مَتَى السَّاعَةُ؟"، فَلَا الْمُرَادُ بِسُؤَالِهِ: أَخْبِرْنِي عَنِ مَا هِيَ السَّاعَةُ أَوْ
أَخْبِرْنِي عَنِ السَّاعَةِ مَا هِيَ، لِأَنَّ حِينَئِذٍ أَمْرُ السَّاعَةِ كَانَ شَيْءٌ مَعْلُومٌ عِنْدَ جَمِيعِ
الْمُسْلِمِينَ، فَقَدْ بَانَ لِلَّهِ تَعَالَى مَا هِيَ السَّاعَةُ فِي آيَاتٍ كَثِيرَةٍ مِنْ بَدَايَةِ الْإِسْلَامِ إِلَى
وَقْتِ هَذَا، فَقَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ *
يَوْمَ تَرُؤْنَهَا تَذْلُلُ كُلُّ مَرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ
سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾، وَقَالَ تَعَالَى: ﴿وَأَنَّ السَّاعَةَ آتِيَةٌ لَا
رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ﴾، وَقَالَ تَعَالَى: ﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ
الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ * وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ
لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ *
فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ﴾.

فَأَمْرُ السَّاعَةِ كَانَ أَمْرٌ مَعْلُومٌ عِنْدَ الْمُسْلِمِينَ حِينَئِذٍ، فَلَا سَأَلَ الرَّجُلُ عَنِ مَا هِيَ
السَّاعَةُ، وَلَكِنْ كَانَ سُؤَالُهُ عَنِ مَتَى وَفُوعِ السَّاعَةِ، وَفِي رِوَايَةٍ أُخْرَى لِمُسْلِمٍ عَنْ أَبِي

فُرُوءة: "فَنَكَسَ فَلَمْ يَجِبْهُ، ثُمَّ أَعَادَ فَلَمْ يَجِبْهُ ثَلَاثًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: ((مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ))، وَفِيهِ إِشَارَةٌ إِلَى فَضِيلَةِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمَلَائِكَةِ وَسَائِرِ الْمُرْسَلِينَ، لِأَنَّ سَأَلَ سَيِّدَنَا عِيسَى بْنُ مَرْيَمَ نَفْسَ السُّؤَالِ لِجِبْرِيلَ عَلَيْهِمَا السَّلَامُ كَمَا أَخْرَجَهُ الْحُمَيْدِيُّ عَنِ الشَّعْبِيِّ فَقَالَ: سَأَلَ عِيسَى بْنُ مَرْيَمَ جِبْرِيلَ عَنِ السَّاعَةِ، فَقَالَ: فَانْتَقَضَ بِأَجْنَحَتِهِ وَقَالَ: "مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ"، ثُمَّ سَأَلَ جِبْرِيلَ نَفْسَ السُّؤَالِ لِلْسَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَارِفًا بِعِلْمِهِ وَفَضْلِهِ وَسَبْقِهِ فِي الْوُجُودِ، وَاللَّهُ أَعْلَمُ.

فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ))، أَنِّي كَمَا أَنْتَ لَا يَعْرِفُهَا أَنَا كَذَلِكَ لَسْتُ أَعْلَمُ بِهَا، فَقَدْ بَانَ اللَّهُ تَعَالَى بِأَنَّ لَا يَعْلَمُ تَعْيِينَ وَقْتُ السَّاعَةِ إِلَّا هُوَ فِي آيَاتٍ كَثِيرَةٍ، فَقَالَ اللَّهُ تَعَالَى: ﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجْلِيهَا لَوْفَتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاءَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ كَافٍ بِنَفْسِكَ عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾، وَقَالَ تَعَالَى: ﴿يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِي لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا﴾، وَقَالَ تَعَالَى: ﴿وَلِلَّهِ غَيْبُ السَّمَاءَاتِ وَالْأَرْضِ وَمَا أُمِرَ السَّاعَةَ إِلَّا كَلِمَةٍ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾، وَقَالَ تَعَالَى: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾، وَقَالَ تَعَالَى: ﴿وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاءَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ﴾، فَمَعْنَاهَا لَا مِنْ الْمَلَائِكَةِ وَالرُّسُلِ وَالنَّبِيِّينَ وَالْأَوْلِيَاءِ مِنَ الْإِنْسِ وَلَا الْجَانِ وَلَا غَيْرِهِمْ مِنْ خَلْقِ اللَّهِ يَعْلَمُونَ تَعْيِينَ وَقْتُ السَّاعَةِ إِلَّا اللَّهُ تَعَالَى، فَهَذَا الْجَوَابُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدُلُّ عَلَى أَنَّهُ يَنْبَغِي لِلْعَالَمِ وَالْمُفْتِي وَغَيْرِهِمَا إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ: لَا أَعْلَمُ أَوْ لَا أَدْرِي، وَأَنَّ ذَلِكَ لَا يَنْقُصُهُ، بَلْ يُسْتَدَلُّ بِهِ عَلَى وَرَعِهِ وَتَقْوَاهُ وَوُفُورِ عِلْمِهِ.

فَمَعْنَى قَوْلِ الرَّجُلِ: "فَأَخْبِرْنِي عَنْ أَمَارَتِهَا"، أَنِّي أَخْبِرْنِي عَنْ أَشْرَاطِهَا وَعَلَامَاتِهَا وَمَقْدَمَاتِهَا، وَقِيلَ صَغَارُ أُمُورِهَا، أَوْ تَمَامُهَا، فَأَمَارَةٌ جَمْعُ أَمْرَةٍ فَكُلُّ عِلَامَةٍ تُعَدُّ فِيهَا أَمَارَةٌ، يَقُولُ: "هِيَ أَمَارَةٌ مَا بَيْنِي وَبَيْنَكَ" أَيَّ عِلَامَةٍ، وَفِي رِوَايَةِ الْبُخَارِيِّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ إِقْرَارِ عَدَمِ عِلْمِهِ بِتَعْيِينِ وَقْتُ السَّاعَةِ: "وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا"، أَنِّي وَلَكِنْ سَأَحْدِثُكَ عَنْ بَعْضِ عِلَامَاتِهَا، وَفِي رِوَايَةِ أَبِي فُرُوءة: "وَلَكِنْ

لَهَا عِلَامَاتٌ تُعْرَفُ بِهَا"، أَيْ أَنَّهُ لِلْسَّاعَةِ أَشْرَاطٌ تُعْرَفُ بِهَا بِقُرْبِ هُجُومِهَا، وَفِي رِوَايَةِ سُلَيْمَانَ التِّمِيمِيِّ: "وَلَكِنْ إِنْ شِئْتَ نَبَأْتُكَ عَنْ أَشْرَاطِهَا، قَالَ: أَجَلٌ"، فَمَعْنَى قَوْلِ الرَّجُلِ: ((فَأَخْبِرْنِي عَنْ أَمَارَتِهَا)) عِلَامَةُ الْمَوْعِدِ وَأَشْرَاطُ الْوَقْتِ الْمَحْدُودِ الَّتِي إِذَا يَرَاهَا يُعْرَفُ قِيَامُ السَّاعَةِ قَرِيبٌ.

فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((أَنْ تُلِدَ الْأُمَّةُ رَبَّتَهَا))، قِيلَ مَعْنَاهُ: سَيِّدَهَا وَمَالِكُهَا وَسَيِّدَتُهَا وَمَالِكَتُهَا، وَفِي رِوَايَةٍ: "إِذَا وَلَدَتِ الْأُمَّةُ بَعْلَهَا"، يَعْنِي السِّرَارِي، وَقِيلَ: مَعْنَاهُ أَنَّ الْإِمَاءَ يُلِدْنَ الْمُلُوكَ، فَتَكُونُ أُمُّهُ مِنْ جُمْلَةِ رَعِيَّتِهِ، وَهُوَ سَيِّدُهَا وَسَيِّدُ غَيْرِهَا مِنْ رَعِيَّتِهِ، وَهَذَا قَوْلُ إِبْرَاهِيمَ الْحَرَبِيِّ، وَأَمثالُ ذَلِكَ مَا رَأَيْنَا فِي مُلُوكِ الْجَزِيرَةِ الْعَرَبِ بِأَنَّ كَثِيرًا مِنْ أُمَهَاتِ أُمَرَائِهِمْ مِنَ السِّرَارِيِّ، وَقِيلَ: مَعْنَاهُ: أَنَّهُ تَفْسُدُ أَحْوَالُ النَّاسِ فَيَكْثُرُ بَيْعُ أُمَهَاتِ الْأَوْلَادِ فِي آخِرِ الزَّمَانِ، فَيَكْثُرُ تَرَدَادُهَا فِي أَيْدِي الْمُشْتَرِينَ حَتَّى يَشْتَرِيَهَا ابْنُهَا وَلَا يَدْرِي، وَيَحْتَمِلُ عَلَى هَذَا الْقَوْلِ أَنَّ لَا يَخْتَصُّ هَذَا بِأُمَهَاتِ الْأَوْلَادِ فَإِنَّهُ مُتَصَوِّرٌ فِي غَيْرِهَا، فَإِنَّ الْأُمَّةَ تُلِدُ وَلَدًا حُرًّا مِنْ غَيْرِ سَيِّدِهَا بِشَبْهَةٍ، أَوْ وَلَدًا رَقِيقًا بِنِكَاحٍ أَوْ زِنًا، ثُمَّ تَبَاعَ الْأُمَّةُ فِي الصُّورَتَيْنِ بَيْعًا صَحِيحًا، وَتَدُورُ فِي الْأَيْدِي حَتَّى يَشْتَرِيَهَا وَلَدُهَا، وَهَذَا أَكْثَرُ وَأَعْمُ مِنْ تَقْدِيرِهِ فِي أُمَهَاتِ الْأَوْلَادِ.

وَالْحَاصِلُ أَنَّهُ قَدْ اخْتَلَفَ الْعُلَمَاءُ قَدِيمًا وَحَدِيثًا فِي مَعْنَى هَذَا الْقَوْلِ فِي نَحْوِ سَبْعَةِ أَوْجِهٍ، مِنْهَا الْمُرَادُ بِالرَّبِّ الْمُرَبِّي، وَقَالَ ابْنُ حَجَرٍ الْعَسْقَلَانِيُّ: "وَمَحْصُلُهُ الْإِشَارَةُ إِلَى أَنَّ السَّاعَةَ يَقْرُبُ قِيَامُهَا عِنْدَ انْعِكَاسِ الْأُمُورِ بِحَيْثُ يَصِيرُ الْمُرَبِّي مَرَبِّيًا وَالسَّافِلَ عَالِيًا، وَهُوَ مُنَاسِبٌ لِقَوْلِهِ فِي الْعِلَامَةِ الْأُخْرَى: أَنْ تَصِيرَ الْحَفَاةُ مُلُوكَ الْأَرْضِ"، كَمَا سَيَأْتِي.

فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَأَنْ تَرَى الْحَفَاةَ))، فَالْحَفَاةُ جَمْعُ الْحَفَاةِ وَهُوَ الَّذِي لَا شَيْءَ فِي رِجْلِهِ مِنْ حُفٍّ وَلَا نَعْلِ، فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((الْعُرَاةُ)) جَمْعُ عُرْوَةٍ أَيْ عَرِيٍّ مِنْ ثَوْبِهِ، أَيْ الَّذِينَ لَا يَلْبَسُونَ اللَّبَاسَ كَمَا هُوَ عَادَةُ النَّاسِ فِي الْمَدَائِنِ، فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((الْعَالَةُ))، فَالْعَالَةُ جَمْعُ الْعَالِلِ أَيْ الْفَقِيرِ، وَأَصْلُهُ مِنَ الْعَيْلَةِ أَيْ الْفَقْرِ، وَعَالُ الرَّجُلِ يَعِيلُ عَيْلَةً أَيْ افْتَقَرَ فَالْعَالَةُ هُمُ الْفُقَرَاءُ، فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((رِعَاءُ الشَّاءِ يَنْطَاطِرُونَ فِي الْبُنْيَانِ))، كَمَا فِي رِوَايَةِ الْبُخَارِيِّ: "رِعَاءُ الْإِبِلِ"، وَالرِّعَاءُ جَمْعُ رِعَاةٍ، وَفِي رِوَايَةٍ: "وَإِذَا تَطَاوَلَ رِعَاءُ

الْبَهْمِ"، فَالْبَهْمُ جَمْعُ بَهْمَةٍ وَهِيَ الصَّغَارُ مِنَ أَوْلَادِ الْغَنَمِ الضَّانِ، وَفِي رِوَايَةٍ: ((رُؤُوسَ النَّاسِ))، أَيْ صَارُوا رُؤُوسَهُمْ وَزَعِيمَهُمْ، وَفِي رِوَايَةِ الْإِسْمَاعِيلِيِّ: "الصُّمُّ لُبْكَامَ مُلُوكِ الْأَرْضِ"، أَيْ مُبَالِغَةً فِي وَصْفِهِمْ بِالْجَهْلِ، فَلَمْ يَسْتَعْمِلُوا أَسْمَاعَهُمْ وَلَا أَبْصَارَهُمْ فِي الشَّيْءِ مِنْ أَمْرِ دِينِهِمْ، وَإِنْ كَانَتْ حَوْسُهُمْ سَلِيمَةً، وَفَسَّرَ بَعْضُ الصَّحَابِيِّ أَنْ مَعْنَى الْخُفَاةِ الْغُرَاةُ بِالْعَرِيبِ، فَمَعْنَاهُ: أَنَّ أَهْلَ الْبَادِيَةِ وَأَشْبَاهَهُمْ مِنْ أَهْلِ الْحَاجَةِ وَالْفَاقَةِ وَالْجُهَالِ تَبَسَّطَ لَهُمُ الْمُلْكُ وَالْدُنْيَا فِي آخِرِ الزَّمَانِ حَتَّى يَتَبَاهُونَ فِي الْبُنْيَانِ،

فَمَعْنَى: "تَطَاوَلَ" فِي رِوَايَةِ الْبُخَارِيِّ هُوَ تَفَاخَرُوا فِي تَطْوِيلِ الْبُنْيَانِ وَتَكَاثَرُوا بِهِ، وَقَالَ الْخَطَّابِيُّ: "أَرَادَ يَرَعَاءَ الْإِبِلِ وَالْبَهْمِ وَالْأَعْرَابِ وَأَصْحَابَ الْبَوَادِي الَّذِينَ يَنْتَجِعُونَ مَوَاقِعَ الْغَيْثِ وَلَا تَسْتَقَرُّ بِهِمُ الدَّارُ"، فَإِذَا تَفَتَّحَ الْبُلْدَانُ سَيَسْكُنُونَهَا وَيَمْلِكُونَهَا هَذِهِ الْأَعْرَابُ وَيَتَطَاوَلُونَ فِي الْبُنْيَانِ كَمَا يَرَاهُ عَيَانًا فِي زَمَانِنَا هَذَا فِي الْمَدَائِنِ الْعَرَبِ كَأَبِي ضَابِي وَجَدَّةَ، وَقَالَ الْقُرْطُبِيُّ فِي تَذْكِيرَتِهِ: "الْمَقْصُودُ الْإِخْبَارُ عَنْ تَبْدِيلِ الْحَالِ، بِأَنْ يَسْتَوِلِّي أَهْلُ الْبَادِيَةِ عَلَى الْأَمْرِ، وَيَتَمَلَّكُوا الْبِلَادَ بِالْقَهْرِ فَتَكْثُرَ أَمْوَالُهُمْ، وَتَنْصَرَفَ هِمَمُهُمْ إِلَى تَشْيِيدِ الْبُنْيَانِ وَالتَّفَاخُرِ بِهِ".

وَفِي رِوَايَةِ الْبُخَارِيِّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((...فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ))، أَيْ فِي خَمْسَةِ عِلَامَاتٍ لَوْقَتِ السَّاعَةِ دَاخِلَةً فِي أُمُورِ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا اللَّهُ، فَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: "أُوتِيَ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِلْمُ كُلِّ شَيْءٍ سِوَى هَذِهِ الْخَمْسِ"، فَلَا يَجُوزُ لِأَحَدٍ أَنْ يَزْعُمَ عِنْدَهُ شَيْءٌ مِنْ هَذِهِ الْأُمُورِ الْخَمْسَةِ، فَمَنْ ادَّعَى عِلْمَ شَيْءٍ مِنْهَا غَيْرَ مُسْنَدِهِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ كَاذِبًا فِي دَعْوَاهُ، وَفِي رِوَايَةِ الْبُخَارِيِّ أَيْضًا قَالَ: "ثُمَّ تَلَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾ الْآيَةَ" أَيْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَلَا الْآيَةَ إِلَى آخِرِ السُّورَةِ، كَمَا صَرَّحَ بِذَلِكَ فِي رِوَايَتِي الْإِسْمَاعِيلِيِّ وَعَمَارَةَ، وَهِيَ قَوْلُهُ تَعَالَى: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَآذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾.

فَمَعْنَى قَوْلِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: "ثُمَّ انْطَلَقَ"، أَيْ ذَهَبَ وَانْزَاحَ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ، وَفِي رِوَايَةِ الْبُخَارِيِّ: "ثُمَّ أَذْبَرَ" أَيْ وَلَّى عَنْهُمْ كَمَا فِي رِوَايَةِ أَبِي عَامِرٍ صَرِيحًا: "ثُمَّ وَلَّى"، وَفِي رِوَايَةِ سُلَيْمَانَ

التَّيْمِيّ: "ثُمَّ نَهَضَ قَوْلِي"، وَالْمُرَادُ بِانْطِلَاقِهِ اخْتِفَاؤُهُ وَاحْتِجَابُهُ عَنْهُمْ، كَمَا فِي رِوَايَةِ الْبُخَارِيِّ، فَمَعْنَى قَوْلِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: "فَلَبِثْتُ مَلِيًّا"، أَيْ مَكَّثْتُ وَقْتًا طَوِيلًا أَوْ زَمَنًا طَوِيلًا، وَفِي رِوَايَةٍ: "لَبِثْتُ مَلِيًّا"، أَيْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ الَّذِي مَكَّثَ وَقْتًا طَوِيلًا بَغَيْرِ الْكَلَامِ، وَكُلَاهُمَا صَحِيحٌ، لِأَنَّ قَالَ النَّوَوِيَّ وَالْبَغَوِيَّ وَغَيْرُهُمَا أَنَّ عُمَرَ بْنَ الْخَطَّابِ ذَهَبَ بَعْدَ انْطِلَاقِ الرَّجُلِ فَلَبِثَ عُمَرُ ثَلَاثَ لَيَالٍ وَبَعْدَ ثَالِثَةٍ عِنْدَ حَضْرِهِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَانَ لَهُ مَا هُوَ الرَّجُلُ، وَلَكِنْ فِي رِوَايَةِ أَبِي هُرَيْرَةَ الَّذِي كَانَ حَاضِرًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا انْصَرَفَ عُمَرُ بْنُ الْخَطَّابِ حِينَئِذٍ فَقَالَ: "ثُمَّ أَذْبَرَ" أَيْ "ثُمَّ أَذْبَرَ الرَّجُلُ" كَمَا هُوَ صَرِيحًا فِي بَعْضِ الرِّوَايَاتِ.

وَفِي رِوَايَةِ الْبُخَارِيِّ: فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((رُدُّوهُ))، أَيْ رُدُّوْا الرَّجُلَ عَلَيَّ، وَفِي رِوَايَةِ سُلَيْمَانَ التَّيْمِيّ: "فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((عَلَيَّ بِالرَّجُلِ)) أَيْ رُدُّوْا هَذَا الرَّجُلَ عَلَيَّ، فَأَخَذُوا بَعْضُ الْمُحَاضِرِينَ لِيَرُدُّوهُ، فَقَالَ أَبُو هُرَيْرَةَ: "فَلَمْ يَرَوْا شَيْئًا"، أَيْ لَمْ يَرَوْا شَيْئًا مِنْ آثَارِهِ أَوْ طَرِيقِهِ، وَفِي رِوَايَةِ سُلَيْمَانَ التَّيْمِيّ: "فَطَلَبْنَاهُ كُلَّ مَطْلَبٍ فَلَمْ نَقْدِرْ عَلَيْهِ"، لِأَنَّهُ اخْتَجَبَ عَنْهُمْ أَوْ عَرَّجَ فِي السَّمَاءِ كَمَا هُوَ يَنْبَغِي لِلْمَلَكِ وَصَرَّحَ بِذَلِكَ أَبُو عَامِرٍ فِي رِوَايَتِهِ، وَفِي رِوَايَةِ أَبِي فُرَوَةَ ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: ((وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ مَا كُنْتُ بِأَعْلَمَ بِهِ مِنْ رَجُلٍ مِنْكُمْ، وَإِنَّهُ لَجَبْرِيْلُ))، وَفِي رِوَايَةِ أَبِي عَامِرٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((سُبْحَانَ اللَّهِ، هَذَا جِبْرِيلُ جَاءَ لِيَعْلَمَ النَّاسَ دِينَهُمْ، وَالَّذِي نَفَسَ مُحَمَّدٌ بِيَدِهِ مَا جَاءَنِي قَطُّ وَإِلَّا وَأَنَا أَعْرِفُهُ، إِلَّا أَنْ تَكُونَ هَذِهِ الْمَرَّةُ))، وَفِي رِوَايَةِ سُلَيْمَانَ التَّيْمِيّ فَقَالَ: ((هَلْ تَذَرُونَ مَنْ هَذَا؟ هَذَا جِبْرِيلُ أَتَاكُمْ لِيَعْلَمَكُمْ دِينَكُمْ، خُذُوا عَنْهُ، فَوَالَّذِي نَفْسِي بِيَدِهِ مَا شَبَّهَ عَلَيَّ مُنْذُ أَتَانِي قَبْلَ مَرَّتِي هَذِهِ، وَمَا عَرَفْتُهُ حَتَّى وَلَّى))، فَجَمِيعُ مَا وَقَعَ بَعْدَ انْصَرَفِ الرَّجُلِ عَنْهُمْ مَا كَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ يَرَاهُ لِأَنَّهُ انْصَرَفَ بَعْدَ انْصَرَفِ الرَّجُلِ، وَلِذَلِكَ مَا أَخْبَرَ بِهِ فِي رِوَايَتِهِ.

فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((يَا عُمَرُ، أَتَذَرِي مَنْ السَّائِلُ؟))، أَيْ قَالَ ذَلِكَ لَهُ بَعْدَ ثَلَاثَ لَيَالٍ كَمَا قَدَّمْنَا، وَفِيهِ دَلِيلٌ عَلَى جَوَازِ الْعَالِمِ يُسْأَلُ تَلَامِيذَهُ عَنِ الْمَسَائِلِ لِيَبَيِّنَهُ لَهُمْ أَوْ لِيَبْصُرَ بِحَدِّ عِلْمِهِمْ فِيهِ، فَمَعْنَى قَوْلِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ

اللَّهُ تَعَالَى عَنْهُ: "اللَّهُ وَرَسُولُهُ أَعْلَمُ"، فَيَحْتَمَلُ أَنَّهُ قَالَ ذَلِكَ لِأَنَّهُ لَا يَعْلَمُ بِجَوَابِهِ، وَيَحْتَمَلُ أَنْ بُلِّغَ لَهُ بِجَوَابِهِ بَعْضُ الْمُحَاضِرِينَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَعْلَمُ بِجَوَابِهِ وَلَكِنْ قَالَ: "اللَّهُ وَرَسُولُهُ أَعْلَمُ" أَدَابًا وَلَكِي يَزِيدَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حِكْمَتِهِ وَفَهْمِهِ وَيَقِينِهِ.

فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((فَإِنَّهُ جَبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ))، أَيِ أَتَاكُمْ جَبْرِيلُ لِيُعَلِّمَكُمْ أَنَّ الْإِيمَانَ وَالْإِسْلَامَ وَالْإِحْسَانَ تُسَمَّى كُلُّهَا دِينًا، وَفِيهِ إِشَارَةٌ إِلَى الزِّيَادَةِ فَمَا نَقَرَدَ إِلَّا بِالتَّصْرِيحِ، وَإِسْنَادُ التَّعْلِيمِ إِلَى جَبْرِيلَ مُجَازِيٌّ، لِأَنَّهُ كَانَ السَّبَبُ فِي الْجَوَابِ النَّبَوِيِّ عَلَيْهِمَا السَّلَامُ، فَلِذَلِكَ أَمَرَ بِالْأَخْذِ عَنْهُ كَمَا قَالَ ابْنُ حَجَرٍ فِي فَتْحِ الْبَارِيِّ، وَقَالَ أَيْضًا فِي قَوْلِهِ: ((لِيَعْلَمَ النَّاسُ دِينَهُمْ)) دَلِيلٌ عَلَى أَنَّ السُّؤَالَ الْحَسَنَ يُسَمَّى عِلْمًا وَتَعْلِيمًا لِأَنَّ جَبْرِيلَ لَمْ يُصَدَّرْ مِنْهُ سِوَى السُّؤَالِ، كَمَا قَدَّمْنَا.

وَقَالَ الشَّيْخُ رَحِمَهُ اللَّهُ تَعَالَى: **وَهَذِهِ الْعُلُومُ الثَّلَاثَةُ** أَيِ عِلْمُ أَصُولِ الدِّينِ وَعِلْمُ الْفِقْهِ وَعِلْمُ التَّصَوُّفِ هِيَ الْعُلُومُ **الْمُصَحَّحَةُ** أَيِ الْمُؤَيَّدَةُ **لَهَا** أَيِ هَذِهِ الْعُلُومُ الثَّلَاثَةُ، الَّتِي هِيَ عِلْمُ أَصُولِ الدِّينِ وَعِلْمُ الْفِقْهِ وَعِلْمُ التَّصَوُّفِ، **هِيَ** **عُلُومُ الدِّينِ** أَيِ هِيَ أَصْلُ عُلُومِ الدِّينِ الَّذِي يَنْشَأُ مِنْهُ سَائِرُ الْعُلُومِ كَمَثَلِ عِلْمِ النُّحُوِّ وَعِلْمِ الْإِعْرَابِ وَعِلْمِ الصَّرْفِ وَعِلْمِ الْبَيَانِ وَعِلْمِ الْمَنْطِقِ وَعِلْمِ الْعُرُوضِ وَعِلْمِ الْكَلَامِ وَعِلْمِ التَّفْسِيرِ وَعِلْمِ الْقِرَاءَةِ وَعِلْمِ الْإِسْنَادِ وَعِلْمِ الْحَدِيثِ وَعِلْمِ الرِّجَالِ وَعِلْمُ أَصُولِ الْفِقْهِ وَعِلْمُ الْفَرَائِضِ وَعِلْمُ الْحِسَابِ وَعِلْمُ الطَّبِّ وَعِلْمُ النُّحُومِ وَعِلْمُ الْهَيْئَةِ وَعِلْمُ الْحَقَائِقِ وَغَيْرِهَا مِنَ الْعُلُومِ الَّتِي يَتَفَرَّعُ مِنْ هَذِهِ الْعُلُومِ الثَّلَاثَةِ الَّتِي هِيَ عِلْمُ الْإِيمَانِ وَعِلْمُ الْإِسْلَامِ وَعِلْمُ الْإِحْسَانِ.

وَهَذِهِ الْعُلُومُ الثَّلَاثَةُ هِيَ الْمُرَادُ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَمَا فِي حَدِيثِ ابْنِ مَاجَةَ أَيِ فِي سُنَنِهِ، فَهُوَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يَزِيدَ الْمَعْرُوفُ بِابْنِ مَاجَةَ، الْحَافِظُ الْحُجَّةُ الْمُفَسِّرُ، مُصَنِّفُ السُّنَنِ وَالتَّارِيخِ وَالتَّفْسِيرِ، وَلَدَ سَنَةِ تِسْعٍ وَمِائَتَيْنِ، وَكَانَ ابْنُ مَاجَةَ حَافِظًا نَاقِدًا صَادِقًا وَاسِعَ الْعِلْمِ، مَاتَ يَوْمَ الْاِثْنَيْنِ وَدُفِنَ يَوْمَ الثَّلَاثَاءِ لِثَمَانٍ بَقِيْنَ مِنْ رَمَضَانَ سَنَةِ ثَلَاثٍ وَسَبْعِينَ وَمِائَتَيْنِ، وَوَقَعَ لَنَا إِجَارَةٌ فِي سُنَنِهِ.

فَاجَازَنِي بِالْكِتَابِ كُلِّهِ مِنْ عُمْدَتِي وَدَلِيلِي وَسِرَاجِي الْعَالِمِ الْمَذْكُورِ الْفَقِيهِ الْإِمَامِ الْخَطِيبِ الشَّيْخِ مُحَمَّدِ بْنِ آدَمَ كَرِيعَنْجَ رَحِمَهُ اللَّهُ، وَهُوَ أَجَازَنِي فِي كُلِّ إِجَازَاتٍ وَكُتِبَ لِلشَّيْخِ عُثْمَانَ بْنِ فُؤْدِيٍّ كَمَا قَدَّمْنَا، فَأَخَذَهَا عَنْ وَالِدِهِ الشَّيْخِ آدَمَ كَرِيعَنْجَ وَهُوَ

عَنِ الشَّيْخِ مُوسَى الْمُهَاجِرِ وَهُوَ عَنِ الشَّيْخِ عَلِيِّ دَنْبُ بْنُ أَبِي بَكْرٍ نَعْلَمِي وَهُوَ عَنِ
 الْمُصَانِفِ نُورِ الزَّمَانِ مُجَدِّدِ الدِّينِ الشَّيْخِ عَثْمَانَ بْنِ فُؤَيْدٍ رَحِمَهُ اللَّهُ وَهُوَ عَنِ عَمِّهِ
 وَخَالِهِ شَيْخِهِ أَبِي مُحَمَّدٍ مُحَمَّدِ بْنِ الرَّاجِ الثُّرُودِيِّ الْفَلَاتِيِّ السُّودَانِيِّ إِجَازَةً وَهُوَ عَنِ
 شَيْخِهِ أَبِي الْحَسَنِ السِّنْدِيِّ الْمَدَنِيِّ سَمَاعاً عَلَيْهِ بِقَرَاءَةِ بَحْرِي الْأَفَنْدِيِّ وَهُوَ عَنِ شَيْخِهِ
 مُحَمَّدٍ الْحَيَاةِ عَنِ الشَّيْخِ عَبْدِ اللَّهِ بْنِ سَالِمِ الْبَصْرِيِّ عَنِ الشَّيْخِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ
 عَلَاءِ الدِّينِ النَّبَالِيِّ الْمِصْرِيِّ وَهُوَ عَنِ الْبُرْهَانِ إِبْرَاهِيمَ بْنِ إِبْرَاهِيمَ بْنِ حَسَنِ اللَّقَانِيِّ
 وَعَلِيِّ ابْنِ إِبْرَاهِيمَ الْحَلْبِيِّ كِلَاهُمَا عَنِ الشَّمْسِ مُحَمَّدِ بْنِ مُحَمَّدٍ الرَّمْلِيِّ عَنِ شَيْخِ
 الْإِسْلَامِ زَكَرِيَاءَ عَنِ أَبِي الْفَضْلِ بْنِ حَجَرَ قِرَاءَةً عَلَيْهِ لِغَالِبِهِ، وَإِجَازَةً لِسَائِرِهِ عَنِ أَبِي
 الْعَبَّاسِ أَحْمَدَ بْنِ عُمَرَ بْنِ عَلِيٍّ الْبَغْدَادِيِّ اللَّوْلُؤِيِّ نَزِيلِ الْقَاهِرَةِ بِقَرَاءَتِهِ عَلَيْهِ عَنِ
 الْحَافِظِ أَبِي الْحَجَّاجِ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ الْمُزَنِيِّ سَمَاعاً لَجَمِيعِهِ عَنِ شَيْخِ الْإِسْلَامِ
 عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمَرَ بْنِ قُدَامَةَ الْمُقَدِّسِيِّ سَمَاعاً عَنِ الْإِمَامِ مُوَفَّقِ الدِّينِ عَبْدِ اللَّهِ
 بْنِ أَحْمَدَ بْنِ قُدَامَةَ سَمَاعاً عَنِ أَبِي زُرْعَةَ عَنِ الْمُقَوِّمِيِّ الْقَرْوِينِيِّ سَمَاعاً، قَالَ أَخْبَرَنَا
 أَبُو طَلْحَةَ الْقَاسِمُ ابْنُ أَبِي الْمُنْذِرِ الْخَطِيبِ، قَالَ حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ ابْنِ إِبْرَاهِيمَ
 ابْنِ سَلَمَةَ الْقَطَّانِ، قَالَ حَدَّثَنَا الْحَافِظُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يَزِيدَ ابْنِ مَاجَةَ الْقَرْوِينِيُّ
 صَاحِبُ السُّنَنِ.

فَرَوَى ابْنُ مَاجَةَ هَذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ عَمَارٍ بْنِ نَصِيرِ السَّلْمِيِّ الدَّمِشَقِيِّ
 عَنْ أَنَسِ بْنِ مَالِكٍ بْنِ النَّضْرِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
((طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ)) وَرَوَاهُ أَيْضاً الطَّبْرَانِيُّ عَنْ ابْنِ مَسْعُودٍ وَرَوَاهُ
 أَيْضاً الْبَيْهَقِيُّ وَالْخَطِيبُ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ، وَلَكِنْ أَخْرَجَ ابْنُ مَاجَةَ عَنْ أَنَسِ بْنِ
 مَالِكٍ بَرِيذَةً، وَنَصَّ الْحَدِيثَ الْكَامِلَ: ((طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَوَضِعُ
 الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمَقْلَدِ الْخَنَازِيرِ الْجَوْهَرِ وَاللُّؤْلُؤِ وَالذَّهَبِ))، وَرَوَى ابْنُ عَبْدِ الْبَرِّ
 عَنْ أَنَسٍ بِلَفْظٍ: ((طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَإِنْ طَالِبُ الْعِلْمِ يَسْتَغْفِرُ لَهُ كُلُّ
 شَيْءٍ حَتَّى الْحَيَاتَانِ فِي الْبَحْرِ)).

فَمَعْنَى قَوْلِهِ عَلَيْهِ السَّلَامُ: ((طَلَبُ الْعِلْمِ)) أَيْ مَا لَا بُدَّ مِنَ الْعِلْمِ النَّافِعِ الَّذِي
 وَاجِبٌ عَلَى كُلِّ مُكَلَّفٍ أَنْ يَعْرِفَ وَيَعْمَلَ بِهِ، وَمَعْنَى قَوْلِهِ عَلَيْهِ السَّلَامُ: ((فَرِيضَةٌ))
 أَيْ عَيْنِيَّةٌ أَوْ مُطْلَقٌ طَلَبُ عِلْمِ الشَّرِيعَةِ فَرِيضَةٌ مِنْهَا فَرَضٌ عَيْنٌ وَمِنْهَا فَرَضٌ كِفَايَةٌ،

وَمَعْنَى قَوْلِهِ عَلَيْهِ السَّلَامُ: ((عَلَى كُلِّ مُسْلِمٍ))، أَيْ فِي مَعْنَاهُ كُلِّ مُسْلِمَةٍ أَيْضًا كَمَا وَرَدَ فِي الْحَدِيثِ، فَطَلَبَ عُلُومِ الدِّينِ فَرِيضَةً عَلَى كُلِّ مُسْلِمٍ مُكَلَّفٍ وَمُسْلِمَةٍ مُكَلَّفَةٍ، قَالَ الْبَيْضاوِيُّ: "الْمُرَادُ بِالْعِلْمِ هُنَا مَا لَا مَذْذُوحَةٌ لِلْعَبْدِ عَنْ تَعْلِيمِهِ كَمَعْرِفَةِ الصَّانِعِ وَالْعِلْمِ بِوَحْدَانِيَّتِهِ وَنُبُوَّةِ رَسُولِهِ وَكَيْفِيَةِ الصَّلَاةِ، فَإِنَّ عِلْمَهُ فَرَضٌ عَيْنٌ"، وَقَالَ الشَّيْخُ السَّهْرُورِيُّ: "قِيلَ هُوَ عِلْمُ الْإِخْلَاصِ بِمَعْرِفَتِهِ آفَاتِ النُّفُوسِ وَمَا يَفْسُدُ الْأَعْمَالِ لِأَنَّ الْإِخْلَاصَ مَأْمُورٌ بِهِ"، وَقِيلَ: هُوَ عِلْمُ مَعْرِفَةِ الْخَوَاطِرِ إِذْ بِهِ يُعْرِفُ الْفَرْقَ بَيْنَ لَمَّةِ الْمَلِكِ وَلَمَّةِ الشَّيْطَانِ، وَقِيلَ هُوَ طَلَبُ عِلْمِ الْحَلَالِ حَيْثُ كَانَ أَكَلَ الْحَلَالِ فَرِيضَةً، وَقِيلَ: هُوَ عِلْمُ الْبَيْعِ وَالشِّرَاءِ وَالنِّكَاحِ وَالطَّلَاقِ إِذْ أَرَادَ الدُّخُولَ فِي شَيْءٍ مِنْ ذَلِكَ يَجِبُ عَلَيْهِ طَلَبُ عِلْمِهِ، وَقِيلَ: هُوَ طَلَبُ عِلْمِ الْفَرَائِضِ الْخَمْسِ الَّتِي بُنِيَ الْإِسْلَامُ عَلَيْهَا، وَقِيلَ: هُوَ عِلْمُ التَّوْحِيدِ بِالنَّظَرِ وَالِاسْتِدْلَالِ، وَقِيلَ: هُوَ طَلَبُ عِلْمِ الْبَاطِنِ وَمَا يَزْدَادُ بِهِ الْعَبْدُ يَقِينًا، كَمَا صَرَحَ بِذَلِكَ فِي شَرْحِ مُسْنَدِ أَبِي حَنِيفَةَ لِلْإِمَامِ الْقَارِي.

وَقَالَ الشَّيْخُ رَحِمَهُ اللَّهُ تَعَالَى فِي مَعْنَى الْعِلْمِ الْمَطْلُوبِ فِي هَذَا الْحَدِيثِ: "وَلَيْسَ الْمُرَادُ بِهَذَا الْعِلْمِ كَمَا قَالَ الْعُلَمَاءُ رَضِيَ اللَّهُ عَنْهُمْ إِلَّا عِلْمُ الْمُعَامَلَةِ، فَأَصْلُ الْمُعَامَلَةِ مِنْ عَمَلٍ، يُقَالُ: عَمِلَ فُلَانٌ الْعَمَلَ يَعْمَلُهُ عَمَلًا فَهُوَ عَامِلٌ، فَالْعَمَلُ مُحَرَكَةٌ يَصْدُرُ مِنْ بَدَنِ الْعَبْدِ وَقَلْبِهِ، وَهُوَ أَحْصَى مِنَ الْفِعْلِ لِأَنَّهُ أَقْوَالٌ وَأَفْعَالٌ تَتَعَلَّقُ بِالْجَارِحَةِ وَالْقَلْبِ، وَتُطْلَقُ بَعْضُ الْعُلَمَاءِ رَحِمَهُمُ اللَّهُ تَعَالَى بِالْمُعَامَلَاتِ عَلَى جَمِيعِ الْوَاجِبَاتِ وَالْمَنْدُوبَاتِ وَالْمُبَاحَاتِ وَالْمَكْرُوهَاتِ وَالْمُحَرَّمَاتِ مِنَ الْأَحْكَامِ الشَّرِيعَةِ كَالْعَقِيدَةِ وَالصَّلَوَاتِ وَالزَّكَاةِ وَالصِّيَامِ وَالنِّكَاحِ وَالطَّلَاقِ وَسَائِرِ الْأُمُورِ الْمُتَعَلِّقَةِ بِأَمْرِ الدُّنْيَا بِاعْتِبَارِ بَقَاءِ الشَّخْصِ كَالْبَيْعِ وَالشِّرَاءِ وَالْإِجَارَةِ وَالْعَهْدِ وَالْحُكُومَةِ وَنَحْوِهَا، وَحَدُّ الشَّيْخِ رَحِمَهُ اللَّهُ تَعَالَى مَعْنَى الْمُعَامَلَاتِ إِلَى التَّكْلِيفَاتِ وَالْفُرُوضِ الْأَعْيَانِ كَالْعَقِيدَةِ وَالطَّهَارَةِ وَالصَّلَاةِ وَالزَّكَاةِ وَالصِّيَامِ وَالْحَجِّ وَتَطْهِيرِ الْقَلْبِ مِنَ الرَّذَائِلِ وَتَرْبِيئِهِ بِالْفَضَائِلِ، فَلِذَلِكَ صَنَّفَ كِتَابَهُ كِتَابَ عُلُومِ الْمُعَامَلَاتِ فِي هَذِهِ التَّكْلِيفَاتِ، فَسَمَاهُ "عُلُومَ الْمُعَامَلَاتِ" لِأَنَّ الْمُعَامِلَةَ عِبَارَةٌ عَنْ عِلْمِ الْعَقْدِ عَلَى الْعَمَلِ بِالْإِيمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ بِشُرُوطِهَا.

وَقَالَ الشَّيْخُ رَحِمَهُ اللَّهُ تَعَالَى: **وَالْمُعَامَلَةُ الَّتِي كُلفْنَا** أَيْ فَرِضَ أَوْ شَرَعَ **بِهَا** عَلَيْنَا مِنَ الْعُلُومِ الْوَاجِبِ عَلَى كُلِّ مُكَلَّفٍ مُسَمًى بِعِلْمِ الْمُكَلَّفِ أَوْ عِلْمِ التَّكْلِيفِ، قَالَ

الشَّيْخُ مُحَمَّدُ بْنُ يُوسُفَ الكَافِي: "المُكَلَّفُ مَنْ قَامَ بِهِ التَّكْلِيفُ وَهُوَ الزَّامُ مَا فِيهِ كَلْفَةٌ أَوْ طَلَبَ مَا فِيهِ كَلْفَةٌ"، وَشُرُوطُ التَّكْلِيفِ كَمَا قَالَ الشَّيْخُ عَبْدُ الْوَاحِدِ بْنُ عَاشِرٍ:

وَكُلُّ تَكْلِيفٍ بِشَرَطِ الْعَقْلِ * مَعَ الْبُلُوغِ بِدَمٍ أَوْ حَمَلٍ

أَوْ بِمَنِيٍّ أَوْ بِإِنْبَاتِ الشَّعْرِ * أَوْ بِثَمَانِ عَشْرَةٍ حَوْلًا ظَهَرَ

فَالْمُرَادُ بِقَوْلِهِ: "كَلَّفْنَا" مَا يُكَلَّفُنَا مِنَ الْعِلْمِ الْوَاجِبِ عَلَى الْأَعْيَانِ وَالْكَفَايَةِ مَعًا، فَهِيَ **ثَلَاثَةُ أَقْسَامٍ** أَيِ أَجْزَاءٍ، وَالْأَوَّلُ هُوَ: **إِعْتِقَادٌ** أَيِ مَا يَعْتَقَدُ فِي الْقُلُوبِ مِنَ الْإِيمَانِ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَيَوْمِ الْآخِرِ وَغَيْرِهَا مِنَ الْعَقَائِدِ الْإِيمَانِيَّةِ، فَاعْتِقَادٌ مَا يَعْتَقَدُ فِي الْقَلْبِ مِنَ الْإِيمَانِ، وَأَصْلُهُ مِنْ عَقَدَ وَهُوَ مَصْدَرٌ عَقَدَ يَعْقِدُ إِذَا جَرَّمَ، وَهُوَ نَقِيضُ الْحَلِّ، قَالَ تَعَالَى: ﴿وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ﴾، قَالَ أَبُو زَيْدٍ فِي مَعْنَى قَوْلِهِ تَعَالَى: "عَقَدَتْ أَيْمَانُكُمْ": التَّوَكُّيدُ وَالتَّغْلِيظُ، فَاعْتِقَادٌ مَا يَعْتَقَدُ بِالْقَلْبِ، ثُمَّ اسْتَعْمَلَهُ الْفُقَهَاءُ فِي أَنْوَاعِ الْعُقُودِ مِنَ الْبُيُوعَاتِ، ثُمَّ اسْتَعْمَلَهُ الْأُصُولِيُّونَ فِي التَّصْمِيمِ وَالْإِعْتِقَادِ الْجَارِمِ، كَمَا بَيَّنَّهُ شَيْخُ شُيُوخِنَا الْمُزْتَضَى الزَّيْدِيُّ وَقَالَ إِنَّ مَنْظُورٍ فِي اللِّسَانِ: وَيُقَالُ عَقَدْتُ الْحَبْلَ فَهُوَ مَعْقُودٌ، وَكَذَلِكَ الْعَهْدُ، وَمِنْهُ عُقْدَةُ النِّكَاحِ، وَانْعَقَدَ الْحَبْلُ انْعِقَادًا، قَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ﴾، قِيلَ: هِيَ الْعُهُودُ، وَقِيلَ: هِيَ الْفَرَائِضُ الَّتِي أُلْزِمُوهَا، وَقَالَ الرَّجَّازُ: أَوْفُوا بِالْعُقُودِ، خَاطَبَ اللَّهُ الْمُؤْمِنِينَ بِالْوَفَاءِ بِالْعُقُودِ الَّتِي عَقَدَهَا اللَّهُ تَعَالَى عَلَيْهِمْ، وَالْعُقُودِ الَّتِي يَعْقِدُهَا بَعْضُهُمْ عَلَى بَعْضٍ فِيمَا يُوجِبُهُ الدِّينُ.

وَالثَّانِي هُوَ فِعْلٌ أَيِ فِعْلٌ شَرَعَ مِنَ الْوَاجِبَاتِ وَالْمَنْدُوبَاتِ وَالْمُبَاحَاتِ ثَابِتٌ بِالسُّنَّةِ إِمَّا بِالْجَوَارِحِ كإِقْرَارِ بِكَلِمَتَيِ الشَّهَادَةِ وَالصَّلَاةِ وَالزَّكَاةِ وَالصِّيَامِ وَالْحَجِّ وَغَيْرِهَا أَوْ بِالْقُلُوبِ كَتَصَدِيقِ بُوْجُودِ اللَّهِ وَالْإِهْيَتِهِ وَرُبُوبِيَّتِهِ، وَتَصَدِيقِ بِلِئْلُوتِهِ وَغَيْرِهَا مِنْ السَّمْعِيَّاتِ، وَتَحْلِي الْقُلُوبِ بِالْأَخْلَاقِ الْمَحْمُودَةِ كَالْتَّوْبَةِ وَالتَّقْوَى وَالزُّهْدِ وَالتَّوَكُّلِ وَالتَّقْوِيضِ وَالْحَمْدِ وَالشُّكْرِ وَغَيْرِهَا مِنْ أَخْلَاقِ الْمُنْجِيَّاتِ **وَالثَّالِثُ هُوَ تَرْكٌ** أَيِ تَرْكٌ مَا شَرَعَ مِنَ الْمُحَرَّمَاتِ وَالْمَكْرُوهَاتِ وَالْمُحَدِّثَاتِ الْبِدْعَةِ إِمَّا بِالْجَوَارِحِ كَسُجُودِ لِلصَّنَمِ وَإِشْرَاكِ بِاللَّهِ وَالْمَعَاصِي وَغَيْرِهَا مِنَ الذُّنُوبِ، أَوْ بِالْقُلُوبِ كَنَفْيِ وُجُودِ اللَّهِ وَوَحْدَانِيَّتِهِ وَرُبُوبِيَّتِهِ وَالْجُحُودِ مَا جَاءَ بِهِ الرُّسُلُ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ بِضَرُورَةٍ، وَتَحْلِي مِنَ الْقُلُوبِ جَمِيعِ الْخِصَالِ الْمَذْمُومَةِ كَالْكِبْرِ وَالْعُجْبِ وَالْعَصَبِ وَالْبُخْلِ وَالرِّيَاءِ وَحُبِّ الْجَاهِ وَحُبِّ الدُّنْيَا وَغَيْرِهَا مِنْ أَخْلَاقِ الْمُهْلِكَاتِ.

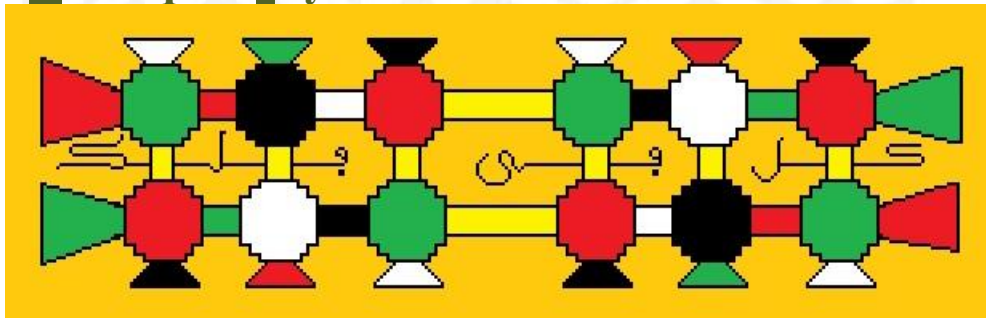
وَقَالَ الشَّيْخُ رَحِمَهُ اللَّهُ تَعَالَى: **وَقَدْ تَكَفَّلَ** أَي تَفَرَّضَ **بِتَعْلِيمِ هَذِهِ الْعُلُومِ الثَّلَاثَةِ** أَي هَذِهِ الْعُلُومِ الْمُعَامَلَاتِ الَّتِي هِيَ عِلْمُ أُصُولِ الدِّينِ وَعِلْمُ الشَّرِيعَةِ وَعِلْمُ الْحَقِيقَةِ، فَقَدْ تَكَفَّلَ **الْأَوَّلُ** أَي الْإِعْتِقَادُ **بِـ** تَعْلِيمِ **الْأَوَّلِ** أَي بِتَعْلِيمِ عِلْمِ أُصُولِ الدِّينِ أَوْ التَّوْحِيدِ الَّذِي هُوَ الْإِيمَانُ وَقَدْ تَكَفَّلَ **الثَّانِي** أَي الْفِعْلُ **بِـ** تَعْلِيمِ **الثَّانِي** أَي بِتَعْلِيمِ عِلْمِ الشَّرِيعَةِ أَوْ الْفَقْهِ الَّذِي هُوَ الْإِسْلَامُ **وَقَدْ** تَكَفَّلَ **الثَّالِثُ** أَي التَّرَكُّ **بِـ** تَعْلِيمِ **الثَّالِثِ** أَي بِعِلْمِ الْحَقِيقَةِ أَوْ الْأَسْرَارِ أَوْ التَّصَوُّفِ، فَالْإِيمَانُ اعْتِقَادٌ بِالْقُلُوبِ وَالْإِسْلَامُ انْقِيَادٌ بِالْجَوَارِحِ وَالْإِحْسَانُ إِشْهَادٌ بِالْأَسْرَارِ، وَفِي الْخَبَرِ الصَّحِيحِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((فَالْإِسْلَامُ عَمَلٌ، وَالْإِيمَانُ تَصَدِيقٌ، وَالْإِحْسَانُ رُؤْيَةٌ))، فَصَاحِبُ هَذِهِ الْمَقَامَاتِ الثَّلَاثَةِ مُكَلِّفٌ بِتَكَالِيفِ ثَلَاثَةٍ، كَمَا بَيَّنَّهُ الْعَارِفُ السَّيِّدُ الشَّيْخُ أَحْمَدُ بْنُ مُصْطَفَى الْمُسْتَعَانِمِي فِي الْمَنْحِ الْقُدُوسِيَّةِ: "تَكْلِيفُ لِسَبْحِهِ وَتَكْلِيفُ لِرُوحِهِ وَتَكْلِيفُ لِسِرِّهِ، وَلِكُلِّ مِنْهَا وَظِيفٌ، فَوَظِيفُ الشُّبْحِ الْإِسْلَامُ وَتَكَالِيفُهُ، وَوَظِيفُ الرُّوحِ الْإِيمَانُ وَعَقَائِدُهُ، وَوَظِيفُ السِّرِّ الْإِحْسَانُ وَمُشَاهِدَتُهُ، وَمَهُمَا ضَعِيفٌ وَصَفٌ مِنْ هَذِهِ الْأَوْصَافِ لِصَاحِبِ هَذِهِ الْمَقَامَاتِ كَانَ نَاقِصًا بِالنِّسْبَةِ لِغَيْرِهِ".

وَقَالَ الشَّيْخُ رَحِمَهُ اللَّهُ عَلَيْهِ: **"وَبِاللَّهِ التَّوْفِيقُ"** أَي أَنَّ التَّوْفِيقَ مِنَ اللَّهِ تَعَالَى فِيمَا قَالَ، وَفِي تَبْلِيغِهِ، وَفِيمَا يَفْهَمُ مِنْهُ، انْتَهَى وَبِانْتِهَاهِ انْتَهَيْتُ بِشَرْحِ الْجُزْءِ الثَّانِي فِي الْعَرَبِيَّةِ مِنَ الْبَابِ الْأَوَّلِ لِعَمْدَةِ الْعُلَمَاءِ مُسَمًى عُدَّةُ الْفُقَرَاءِ لَطَرِيقِ الْأَصْفِيَاءِ فِي شَرْحِ عَلَى عُمْدَةِ الْعُلَمَاءِ فِي وَقْتِ الظُّهْرِ يَوْمَ الْخَمِيسِ 29 ذُو الْحِجَّةِ سَنَةِ 1436 الْهَجْرِيَّةِ [23 أَيْسَبَر، 2014 الْمِيلَادِي]، فِي كَوْنَتُو بَيْنِينَ أَفْرِيكِي وَبِاللَّهِ التَّوْفِيقُ، ﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾.



`Uddat'l-Fuqara

Li Tareeq'l-Asfiya fee Sharh `Ala `Umdat'l-`Ulama



The Groundwork of the Impoverished
To the Path of the Purified Regarding a Commentary Upon the Support of the
Scholars
Part 2

Institute of Islamic-African Studies International



In the name of GOD, the Beneficent the Merciful, may GOD send blessings upon the Noble Prophet

Says the needy servant in dire need of the mercy of his Majestic Lord, Muhammad Shareef bin Farid: all praises are due to GOD the Lord of all the worlds. Peace and blessings be upon the master of the Messengers and seal of the Prophets, our master Muhammad, and upon his pure family, successful Companions, the following generation and those who follow them in *Iman*, *Islam* and *Ihsan* until the Day of Standing. To continue: This is my chain of authority of the blessed text, the Umdat al-Ulama (the Support of the Scholars) by my master, *Shehu* Uthman Dan Fodio, may GOD engulf him in His mercy, Ameen.

With the praise of GOD and the best of His assistance, I read the Umdat al-Ulama many times and took license in it from my support, my lamp and my methodology, the learned jurist, the Imam, the *Khateeb* Shaykh Muhammad al-Amin ibn Adam Kari`annga ibn Muhammad Tukur ibn Muhammad Sanbu ibn Muhammad Leeli ibn Abi Bakr ibn *Mai Hadijiyya* Muhammad Sanbu Darneema, may Allah be merciful to them. He took it from his father *Shaykh* Adam Kari`annga; who took it from *Shaykh* Musa al-Muhajir; who took it from the jurist, the *Khateeb*, the *Imam* *Shaykh* Ali Dinbu ibn Abi Bakr Mallami; who took it from the author, the light of the age, the reformer of the religion, *Shehu* Uthman Dan Fodio, may Allah be merciful to him; who said in the first chapter of the text of the Umdat al-Ulama:

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CHAPTER ONE

An Explanation of the *Deen* of *al-Islam* and the Division of Its Sciences

I say, and success is with GOD and may you and I be among the successful: realize that the *deen* which Muhammad may Allah bless him and grant him peace came with has its foundations (*uṣūl*) and its branches (*furu`u*). As for its foundations, it is **al-imaan** and the science that verifies *al-imaan* is the foundation of the *deen* (*uṣūl d-deen*). As for its branches, it is divided into two an outward branch and an inward branch. As for its outward branch, it is **al-islam** and the science that verifies *al-islam* is the science of the law (*`ilm 'l-shari`a*). As for the inward branch, it is **al-ihsaan** and the science that verifies *al-ihsaan* is the science of the reality (*`ilm 'l-haqiqa*).

Hence, **al-imaan**, **al-islam**, and **al-ihsaan** comprise the religion in its entirety. He may Allah bless him and grant him peace said about that speaking to his Companions “Verily it was Jibril. He came to teach you your *deen*.” This was said after he was asked about its reality and he may Allah bless him and grant him peace explained it: as it was related in Saheeh Muslim. In the narration of Imam al-Bukhari it says, “That was Jibril. He came to teach humanity their *deen*.”

These three sciences verify the sciences of the *deen* (*ulum'd-deen*). And it is these sciences that were intended by his words may Allah bless him and grant him peace as related in the tradition of Ibn Maja “Seeking knowledge is an obligation upon every Muslim.” And what is meant by this knowledge is only the science of behavior (*ulum'l-mu`amila*) as the scholars (may GOD be pleased with them) have said. The behavior that we have been made responsible for is divided into three parts tenets (*al-`itiqad*): doing (*fi`il*): and avoiding (*tark*). These three sciences that we have been made responsible for are understood by **al-imaan**, **al-islam**, and **al-ihsaan**: the first by the first, the second by the second and the third by the third.

Success is with GOD.



SANKORE'

`Uddat'l-Fuqara

Li Tareeq'l-Aṣfiya fee Sharh `Ala `Umdat'l-`Ulama

The Groundwork of the Impoverished

**To the Path of the Purified Regarding a Commentary Upon the Support of the
Scholars
Part 2**

Institute of Islamic-African Studies International

**In the name of GOD the Beneficent the Merciful, there is no power nor might
besides GOD the Exalted the Mighty**

All praises are due to GOD the Lord of the worlds. Blessings and peace be upon the master of the Messengers and seal of the Prophets, Muhammad, the unlettered prophet, and upon his pure family and excellent Companions.

Says the poor needy servant of the mercy of his Magnificent Lord, Abu Alfa` `Umar Muhammad Shareef bin Farid, may GOD ta`ala forgive him, his parents, family, children, teachers, their teachers and all those who follow them in spiritual excellence until the Day of Judgment. To continue: this is the second part regarding the commentary upon the `Umdat`l-`Ulama called:

The Groundwork of the Impoverished Upon the Path of the Purified

I say, and success is with GOD, the reviver of the religion and the *sunna*, the *Imam* of the *awliyya*, the light of the age, the reformer of the religion, the *Amir`l-Mu`mineen Shehu* Uthman Dan Fodio, said, may Allah be merciful to him: “**CHAPTER ONE**”, that is to say, it is the first part or the first section; because the expression ‘*baab*’ (chapter) means part, and section. Its plural is ‘*abwaab*’. The expression chapter is in the nominative case due to it being the subject; and the sign of its nominative case is the apparent *damma* at its ending. The expression ‘*awwal*’ (one) is the adjective of the subject; and it is also in the nominative case because the adjective follows the inflection of the noun it describes whether it is nominative, accusative, genitive, definite or indefinite; as Ibn `Ajurum said in his introductory work on grammar.

The *Shehu* said, may Allah be merciful to him: “**on an explanation**”, that is to say, on an explanation of chapter one. Its concern is the disclosure and bringing to light of the essential nature of the religion; because the meaning of the expression ‘*bayaan*’ (explanation) is to clarify or bring to light with intelligence. It is principally, the disclosure of the objective of a thing using the most eloquent expressions. Allah ta`ala says: “*This is an explanation to mankind*”; which means that this *Qur`an* is what clarifies to mankind the evil results of what they are upon in denying the Truth. Thus, the meaning of ‘explanation’ in this particular verse is the disclosure of that which is completely lacking of guidance and it is a warning specifically directed to people in general, although its apparent expression includes those who have fearful awareness as well. Accordingly, the meaning of ‘explanation’ here in the context of this work is the disclosure of the essential nature of the religion.

The *Shehu*, said, may Allah be merciful to him: “**...of the Deen of al-Islam**”; that is to say, the religion that has abrogated all the other religions. The meaning of the expression ‘*deen*’ in Arabic is ‘*jazaa*’ (recompense). Allah ta`ala says: “*He is the King of the Day of Recompense (maliki yawm`d-deen)*”; i.e. the King of the Day of compensation; and means the Day of Divine reward and Divine punishment. This is a direct reference to the Day of Judgment. It is from this meaning that the Arabs say: ‘The way you act (*tadeen*) is the way you will be compensated (*tudaan*).’ Another meaning of the expression ‘*deen*’ is ‘*milla*’ (way of life). Allah ta`ala says: “*Indeed the religion (deen) with GOD is Islam, and those given the Book did not differ except after knowledge came to them; as a form of enmity between them. Whoever denies the clear signs of GOD; indeed GOD is swift in reckoning.*” He also says: “*Whoever desires other than Islam as a way of life (deen) it will never be accepted from him; and in the Hereafter he will be among the losers.*” He also says: “*This day have I perfected for you your religion (deen) and completed My favor upon you; and am content with Islam as a religion (deen) for you.*” Subsequently, since every religion or way of life must of a necessity possess knowledge; and this knowledge must be

divided into divisions from which it is constructed, this then requires a citation of the sections of the sciences of the religion.

Thus, the *Shehu* said, may Allah be merciful to him: “**...and the division of its sciences**”; that is to say, the parts or sections of the sciences of the religion, from the perspective of its formation from the whole of the religion and not from the perspective of all of it. Thus, the concern of chapter one is a clarification of the parts of the sciences of the religion. For, the religion which our master Muhammad, may Allah bless him and grant him peace came with is divided in to sections from which it is constructed; which means that the religion of Islam in no way falls outside of these divisions. The religion is therefore divided into three divisions, as the author will explain. Each division or part has a science which verifies and corroborates the reality of that part and by which it is known. The meaning of the expression ‘*ilm*’ (science) in the language of the legalist is the comprehension or discernment of issues based upon clear evidence. Thus, the author, may the mercy of Allah be upon him, explains in chapter one the essential nature of the religion of Islam and the divisions of its sciences.

The *Shehu* said, may the mercy of Allah be upon him: “**I say, and success is with GOD**”; that is to say that success is with GOD in what he says, taking an example from the words of the Messenger of Allah, upon him be peace when he said: “A servant will never be successful until GOD gives him success.” The *Shehu* said, may the mercy of Allah be upon him: “**realize**” that is to say, understand “**...and may you and I be among the successful**”, since real success can only be had from Him as it was cited previously: “**...that the deen**”, meaning the way of life “**which Muhammad may Allah bless him and grant him peace came with has its foundations (uṣūl)**”, that is to say that the religion which our master Muhammad, may Allah bless him and grant him peace came with is divided into sections. The first part of the religion is its foundations, which the plural of ‘*asl*’. This means the thing upon which other than it is constructed. The *Shaykh* of our teachers, the *Shareef* Murtada az-Zabidi said in his *Taaj’l-Uruus*: “The foundation of anything is that thing upon which its existence relies. Thus, the parent is the foundation (*asl*) of the child. The river (*nahr*) is the foundation (*asl*) of the rivulets (*jadwaal*); as al-Fayyumi said. Ar-Raghib said: ‘The foundation of anything is the basis or support which, if it can be imagined being lifted, then the remainder of it would also be lifted’.” The *Shehu* said: “**...and its branches (furu’u)**”; which is the plural of ‘*far’u*’; for the branch of anything is its highest part, as it is cited in the prophetic tradition: “Which part of the tree is furthest from the root?” They said: “Its branch (*far’uhaa*)”; meaning by that its highest part, its most apparent part or its most noble part. He, upon him be blessings and peace then said: “Likewise is the first line of prayer.” Thus, the meaning intended by ‘branches’ here in this context are those sciences which branch off from the foundations of the religion.

The *Shehu*, said, may Allah be merciful to him: “**As for its foundations**”; that is to say, its basis upon which other parts of the religion is constructed; “**...it is al-imaan**”; which means absolute acceptance and firm established knowledge in the heart; pronunciation of the tongue; and acting in accordance with the remainder of the limbs. The expression ‘*imaan*’ is a verbal noun taken from the verb ‘*amana*’ (he believed), ‘*yu’min*’ (he believes), ‘*imaan*’ (faith/belief). He is thus a ‘*mu’min*’ (believer). It is the opposite of disbelief. Or, its meaning is genuine acceptance which is the opposite of denial. Az-Zujaaj said: “Belief is the manifestation of humility and the acceptance of the law and what the prophet, may Allah bless him and grant him peace came with. It is belief in him and acceptance of him in the heart.”

The *Shehu* said in his *Mirat't-Tullab*: "True belief (*imaan*) linguistically means acceptance, while according to the *shari'a* it means, the acceptance of the heart of everything which is known by necessity that the Messenger came with, with exception to matters which emerge from independent judgment." The expression '*tasdeeq*' (acceptance) linguistically means having proper certainty in what has come; for belief based upon assumption is not sufficient in the requirements of faith, with the majority of the scholars of the *Sunna*. This is corroborated by his words, upon him be peace: "It is the acceptance of the heart." Thus, the whole of belief is the acceptance with the heart without it being verified by pronunciation of actions. However, the reality of genuine faith or belief is the acceptance of the heart in everything which our master Muhammad, may Allah bless him and grant him peace came with, the pronunciation with the tongue and acting in accordance with the pillars. Allah ta'ala says: "*Indeed the believers are those who when GOD is mentioned, their hearts tremble and when His signs are recited to them, it increases them in belief; and upon their Lord do they rely; those who establish the prayer; and from what We have provided them, they expend. These are true believers. They have ranks with their Lord, forgiveness, and a generous provision.*" It has been related by Abu `Amr ibn Hamdan on the authority of `Ali ibn Abi Talib who said: "I once asked the Prophet, may Allah bless him and grant him peace about belief and what is it? He said: 'It is the knowledge of the heart, the pronunciation with the tongue and acting in accordance with the pillars'."

The *Shehu* said, may the mercy of Allah be upon him: "**...and the science that verifies**"; that is to say, corroborates: "**...al-imaan is the foundation of the religion (*usuul d-deen*)**"; i.e. the science of Divine Unity or the science of doctrine of belief. This science was named by Abu Hanifa, may Allah be merciful to him, as 'the immense jurisprudence'. This science is also divided into two divisions: [1] the foundations of the religion which is from the individual obligations and [2] scholastic theology which is from the collective obligations. The *Shehu* said, may the mercy of Allah be upon him in his *Fat'h'l-Basaa'ir*: "The science of divine unity is divided into two divisions: [1] the foundations of the religion; and [2] the science of scholastic theology. *Usuul'd-deen* is a part of the individual obligations and the science of scholastic theology is a part of the collective obligations." The meaning of individual obligations are all the sciences and actions which are an obligation upon every responsible person to know and act upon. As for the collective obligations they are the sciences and actions which when one or some of those responsible establish them, it suffices for the rest of them from having to know or act upon them.

The *Shehu* said, may Allah be merciful to him: "**As for its branches**"; i.e. the branches of the religion; where the expression '*furuu`*' is plural for '*far`u*'. They are the sciences which branch off from the foundation: "**...it is divided into two**"; the first division being: "**an outward branch**"; that is to say, those branches of the religion related to the outward actions of the tongue, the limbs and social behavior (*mu'amilaat*); "**and**"; the second division being "**an inward branch**"; that is to say, those branches of the religion related to the inner hearts of humanity and what emerges from them, the comprehension of the hearts' secrets and the inner transformation of human character.

The *Shehu* said, may Allah be merciful to him: "**As for its outward branch, it is al-islam**"; that is to say, surrender, submission and compliance with the outward actions which include the verbal articulation of the two testimonies, performing the obligations and desisting from the prohibitions. For, the obedience of the bodily limbs and compliance with all the outward actions and behaviors are what

branches off from genuine belief, which is the acceptance of the heart. Allah ta'ala says: “*The Bedouin Arabs say: ‘We believe’, say: ‘You have not yet believed, but say: ‘We have surrendered’.*” This means that they have acted in accordance with the outward actions, but their belief is still weak and inadequate; as Ibn Abbas explained the interpolation of this verse. *Imam* Ahmad narrated a prophetic tradition on the authority of Anas who said: “The Messenger of Allah, may Allah bless him and grant him peace once said: ‘al-Islam is open and overt actions, while al-Imaan is in the heart’.” This means that Islam is an expression or idiom for obedience and outward compliance; while al-Imaan (belief) is an expression for the acceptance of the inner heart.

The *Shehu*, may Allah be merciful to him continues: “**...and the science that verifies**”; i.e. corroborates; “**al-*islaam* is the science of the law (*‘ilm l-shari’a*)**”; that is to say, the science of jurisprudence (*fiqh*). *Imam* al-Jurjani said: “The terms *shari’a* (law) and *shar’u* (revealed canon) are both synonyms. The term ‘*shar’u*’ (revealed canon) is what GOD ta’ala enacted as law from the legal judgments which a Messenger from among the prophets, upon them be blessings and peace clearly came with; or the decisive evidence they brought. Thus, the science of the *shari’a* is the science related to outward legal judgments which are obligatory upon every responsible person to learn and act upon. The etymological root of the term *shari’a* is from the verb ‘*shara’a*’ (to commence, begin or start), that is to say, to come and take water with the mouth. The meaning of the *shari’a* in the language of the Arabs is a watering place. It is the resort for those desiring to drink which was commenced or started by humans; from where they drink and water their beasts. Its meaning in the religion, as al-Layth said: ‘It constitutes the places where creatures descend to take water. It is for this reason that the codes GOD enacted for His servants, such as fasting, prayer, pilgrimage, marriage and the like from outward acts, is called *shari’a*. Allah ta’ala says: ‘*For every people We have made for them a law and methodology.*’ Ibn Abbas, may GOD be pleased with him said that its meaning is that the law is what the *Qur’an* has transmitted, while the methodology (*minhaaj*) is what the *Sunna* transmitted’.” It is from this that we know that all the outward actions and behavior is constructed upon the Book and the *Sunna*.

The *Shehu* said, may Allah be merciful to him: “**As for the inward branch, it is al-*ihsaan***”; that is to say, it is the excellence of obedience to GOD, sincerity, piety, acute awareness and direct witnessing of Him. The etymological root of ‘*ihsaan*’ is from the verb ‘*ahsan*’ (to do something well); ‘*yahsanu ihsaanan*’ (he performs excellently). It is the verbal noun of the expression ‘*ahsan*’ and different from ugliness and repulsiveness and is the opposite of that which is evil. It is actually that which is in excess of what is just. Allah ta’ala says: “*Indeed GOD commands justice and spiritual excellence (ihsaan).*” Thus, spiritual excellence means in this context to give more than what is expected and to take less than what is required. As for the meaning of the *ihsaan* with the people of spiritual verification, *Shaykh* Abd’l-Karim al-Jayli, may Allah be merciful to him said in his *al-Insaan’l-Kaamil*: “It is the name of a spiritual station in which the servant is in, marked by the influences and traces of the Names of the Absolute Being and His attributes upon him. This spiritual station takes form within the worship of the servant as if he is in the presence of GOD ta’ala; where he continues to observe these manifestations of Being. The least of the ranks in *ihsaan* is the state of acute awareness (*muraqqaba*). This station can never be sound except with seven preconditions: [1] repentance; [2] resorting to GOD; [3] austerity; [4] reliance; [5] leaving matters to Him; [6] contentment; and [7] sincerity.” The gnostic Ahmad al-Kamshakhanuwi said: “*Ihsaan* is the verification of worship by

means of direct witnessing of the presence of Lordship with the light of clear discernment. That is to say, by means of the actual vision of the Absolute Being as He is described with His Divine Attributes with the eye of His attributes. He thus, envisions Him with certainty and does not see him with his eyes in reality.” Allah ta`ala says: “*Is there a reward for ihsaan other than more ihsaan?*”

The *Shehu* continues: “...and the science that verifies”; i.e. corroborates: “***al-ihsaan is the science of the reality (ilm 'l-haqeeqa)***”; that is to say, the science of divine secrets. For the expression ‘*haqeeqa*’ (divine realities) is the verification of the Attributes of the Absolute Being. The reality of a thing is what is real or true about that thing when it is firmly established. One of the realized ones said: “A thing by which it is known to be what it is with respect to its true reality that is the *haqeeqa* of that thing.” It is the very opposite of metonymy or metaphor. Its plural is *haqaa'iq*. Thus, the *haqeeqa* in the language of the people of *tasawwuf* means the manifestation of the Essence of the Absolute Being without veils of individualization. It is the effacement of illusory multiplicity in the light of the Divine Essence. *Imam* al-Qushayri said in his *ar-Risaalat*: “The *shari`a* is adherence to servitude and worship, while the *haqeeqa* is direct witnessing of Lordship. Every *shari`a* uncorroborated by the *haqeeqa* is unacceptable. Every *haqeeqa* uncorroborated by the *shari`a* is unproductive; since the *haqeeqa* can never be realized except by means of the *shari`a*.” The knower of GOD, Jamal’d-Deen ibn Turmart al-Andalusi said: “As for *ihsaan*, it is the conformity of knowledge with action from the reality of the *haqeeqa* during direct witnessing. This reality is the truth of certainty and is sincere religion and uprightness with GOD *`izza wa jalla*.”

Thus, the science of the *haqeeqa* is the science of spiritual purification, which is divided into two divisions. The first division comprises spiritual purification for the transformation of character; and means the freeing from the heart of all blameworthy traits such as arrogance, conceit, rage, stinginess, envy, the love of this world, love of rank, showing-off and other than these from the destructive attributes. It also comprises adorning the heart with praiseworthy traits, such as: repentance, fearful awareness, austerity, leaving matters over to GOD, reliance, patience, praise, gratitude and other redemptive attributes. This division is a part of the individual obligations. The second division is spiritual purification for Divine realization. It comprises knowledge of the spiritual states of the disciples, knowledge of the spiritual stations of the *awliyya*, gnosis of the Self Disclosure of the Acts of GOD ta`ala, gnosis of the Self Disclosure of the Names and Attributes of GOD and gnosis of the Self Disclosure of the Divine Essence. This division is a part of the collective obligations; rather it is from the sciences which are designated specifically for the People of GOD, and His *awliyya* from among the Messengers, Prophets, scholars, martyrs and the righteous.

The *Shehu* said, may Allah be merciful to him: “**Hence, al-imaan**”; i.e. the foundations of the religion, “**al-islaam**”; i.e. jurisprudence, “**and al-ihsaan**”; i.e. spiritual purification: “**comprise the religion**”; that is to say, the religion of Islam, “**in its entirety**.” This means that the gathering of the religion which our master Muhammad, may Allah bless him and grant him peace came with is in the three matters of Iman, Islam and Ihsan. It is for this reason that Ibn `Ashir said in his *Murshi'l-Mu`in*: “The religion is these three so take your strongest bond.” That is to say, the religion is gathered together in al-Iman, al-Islam and al-Ihsan and whoever takes hold of it: “*has taken hold of the strongest bond*.” The knower of GOD, Jamal’d-Deen Muhammad ibn Turmart al-Andalusi said: “The reality of Islam is the establishment of the physical body with the functions of the religious legal

judgments. The reality of Iman is the establishment of the heart with the functions of submission and surrender. The reality of Iḥsan is the establishment of the spirit with direct witnessing of the All Knowing King.”

Thus, the sciences of Iman, Islam and Iḥsan are the supports of all the sciences of the religion; since nothing from the obligations, the *Sunnan*, the desirable, prohibited or reprehensible matters fall outside of these three divisions. **“It is for this reason”**; that is to say, because the entire religion comprises Iman, Islam and Iḥsan that **“he said”**; i.e. the Prophet, **“upon him be blessing and peace speaking to his Companions”**; who were present at that time; but it is also an address to all of mankind until the Day of Judgment. The Prophet, may Allah bless him and grant him peace said: **“Verily it”**; that is to say, the man asking the question, **“was Jibril.”** He is our master Jibril, the best of the Arch Angels and their leader based upon a well-known prophetic narration: “My *amir* among the Angels is Jibril.” The etymology of his name as Kira` said is from the expression ‘*jabara*’, which means in the Syrian language ‘the servant’ (‘*abd*’). Al-Aṣ`ami said: “The meaning of the suffix ‘el’ or ‘il’ is lordship. Thus, the expression ‘*jibr*’ which is servant combined with the expression ‘*il*’ which is GOD, means ‘the servant of GOD’.” Abu `Ubayd said: “His name is thus the servant of El, or the servant of GOD.” He is the Angel responsible for Divine revelation, making war against the enemies of GOD and the weighing of actions on the Day of Judgment. Jibril, upon him peace was sent to all the Prophets and Messengers among mankind. Thus, Jibril, upon him be peace, is considered a messenger and the community to whom he was sent were all the prophets.

The Prophet, upon him peace continued: **“He came”**; to you **“to teach you”**; that is to say, to you my Companions; or to you mankind in general; **“your *deen*.”** This means your religion which you were made responsible for. Ibn al-Muneer said regarding his words: ‘to teach you your religion’: “This is evidence that the excellent question is called knowledge and instructions, because nothing emerged from Jibril besides questions. Yet, he called him a teacher. For this reason, the statement has become a well-known axiom: ‘The excellent question is half of knowledge’.”

It is conceivable for us to also extract from this prophetic tradition that advantage in it emerges from both questions and answers together. Al-Qurtubi said: “It is correct to say of this prophetic tradition that it is ‘the mother of the *Sunna*’, since it comprises a summation of the science of the *Sunna*.” As Ibn Hajr said: “realize that this prophetic tradition gathers together a variety of sciences, knowledge, courtesies and subtleties. Rather, it is the foundation of Islam as *Qadi`Iyad* related it. Thus, he upon him be peace said: ‘Indeed it was Jibril who came to you to teach you your religion’.” This was said: **“after he was asked”**; by Jibril: **“about its reality”**; that is to say, the essential nature of the religion. This means that he asked about its totality and its parts; or it means after Jibril asked about the *iḥsaan* of the religion, because the science of *al-Iḥsaan* is called ‘*ilm`l-ḥaqeeqa*’ (the science of reality).

The *Shehu* said, may Allah be merciful to him: **“...and he may Allah bless him and grant him peace explained it”**; i.e. he clarified its meanings; or he gave an exegesis on the essential nature of the religion: **“as it was related in Saheeh Muslim”**; on the authority of `Umar ibn al-Khattab. As for the narrator of this blessed prophetic tradition, he was Abu`l-Ḥusayn Muslim ibn al-Ḥujjaj ibn Muslim ibn Ward ibn Kushadh al-Qushayri an-Naysaburi, the author of the Saheeh. He was born in the year 204 A.H. and was from the scholars of humanity and the conveyors of knowledge. Abd`r-Rahman ibn Abi Ḥatim said: “Muslim was among the most reliable of the scholars of prophetic traditions.” *Imam* Muslim, himself said: “I

originally composed this Musnad Saheeh from three hundred thousand prophetic traditions which I heard directly.” Ahmad ibn Salma said: “I was with Muslim when he authored his Saheeh which took fifteen years; and originally composed of twelve thousand prophetic traditions.” Again Muslim said: “I did not compose anything in this Musnad except with clear evidence, and I did not omit anything from it except with clear evidence.” Muslim died in the month of *Rajab* in the year 261 A.H. in the city of Naysaburi at the age of 50 and some years.

As for our chain of authority (*sanad*) in this blessed prophetic tradition from the licenses of *Shehu* Uthman Dan Fodio; they are many. However, I will restrict myself to mentioning as a means of taking from his *baraka* what I took from the direction of the maternal and paternal uncle of the *Shehu*, *Shaykh* Abu Muhammad Muhammad ibn ar-Raj at-Turuudi al-Fulati as-Sudani. For, I received it from my support in the sciences of the *shari`a*, my proof in the sciences of the *tareeqan* and my lamp in the sciences of the *haqeeqa*, the learned jurist, the *Imam* and *Khateeb*, *Shaykh* Muhammad al-Amin ibn Adam Kari`angha ibn Muhammad Tukur ibn Muhammad Sanbu ibn Muhammad Leeli ibn Abu Bakr ibn *Amir* Hadijia Muhammad Sanbu Dirnima, may Allah be merciful to them. This spiritual master of mine, *Shaykh* Muhammad al-Amin used to teach the Saheeh Muslim with his *sanad* every day during the forenoon hours in his *rabat* in Maiurno, Sennar, Sudan. He was the one who gave me license in it and in all the licenses and books of *Shehu* Uthman Dan Fodio. He took it from his father the jurist and *khateeb*, *Shaykh* Adam Kari`angha; who took it from *Shaykh* Musa al-Muhajir; who took it from the jurist, the *khateeb*, the *Imam ratib*, *Shaykh* `Ali Dinbu ibn Abi Bakr Ma`lami. He took it from the author, the light of the age, the reformer of the religion, *Shehu* Uthman Dan Fodio, may Allah be merciful to him. He took it from his paternal and maternal uncle *Shaykh* Abu Muhammad Muhammad ibn ar-Raj ibn Modibo Dittu ibn Hamm ibn `Aal ibn Muhammad Jubba ibn Muhammad Sanbu ibn Maasiran may GOD ta`ala be merciful to all of them. He took it from his teacher Abu`l-Hassan as-Sindi al-Medini, on the authority of *Shaykh* Muhammad al-Hayyat, on the authority of *Shaykh* Abu Abdullahi Muhammad ibn `Ala`d-Deen al-Babili al-Misri, on the authority of Abu`n-Najaa Saalim ibn Muhammad ibn Ahmad ibn `Ali al-Qayti, on the authority of the *Shaykh* of Islam, Abu Yahya Zayn`d-Deen Zakariya ibn Muhammad al-Ansari, on the authority of the traditionist Abu Nu`aym Ridwan ibn Muhammad al-`Uqbi, on the authority of *Shaykh* Abu`t-Taahir Muhammad ibn Muhammad ibn Abd`l-Lateef ibn al-Kuwayk, on the authority of the traditionist Ibn Hajr, on the authority of Abu`l-Farj Abd`r-Rahman ibn Abd`l-Haadi al-Hanafi al-Maqdasi, on the authority of Abu`l-`Abbas Ahmad ibn Abd`d-Da`im an-Nabalusi, on the authority of the jurist the Sacred Precinct Abu Abdullahi Muhammad ibn al-Fadl ibn Ahmad al-Firawi, on the authority of Ahmad ibn Muhammad ibn `Isa al-Juludi, on the authority of Ibrahim ibn Sufyan an-Naysaburi, on the authority of *Imam* Muslim ibn al-Hujjaj al-Qushayri an-Naysaburi, may GOD ta`ala be merciful to him.

Imam Muslim said: “Abu Khuthayma Zuhayr ibn Harb an-Nisai’ related to me, that Wakee` ibn al-Jaraah ar-Ra’asi related to us, on the authority of Abu`l-Hassan Kahmas ibn al-Hassan at-Tamimi, on the authority of Abdullahi ibn Bareeda al-Aslami, on the authority of of Yahya ibn Ya`mir al-Basri, on the authority of Abdullahi ibn `Umar ibn al-Khattab who said: `Umar ibn al-Khattab related to me saying: ‘One day we with with the Messenger of Allah, may Allah bless him and grant him peace, when there appeared a man wearing exceedingly white attire with exceedingly black hair. No sign of travel was seen on him and no one knew him. He came until he sat in front of the Prophet, may Allah bless him and grant him peace

placing his knees to the knees of the Prophet and placing his hands upon his thighs. He then said: 'O Muhammad, inform me about Islam?' The Messenger of Allah, may Allah bless him and grant him peace said: 'Islam is that you testify that there is no deity except GOD and that Muhammad is the Messenger of Allah, that you establish the prayer, give the alms, fast in *Ramadan* and make the pilgrimage to the House of GOD if you have the ability.' He said: 'You spoke truthfully.' `Umar said: 'We were amazed that he would question him and verify his truthfulness.' He then said: 'Inform me about Iman?' He said: 'It is that you belief in GOD, His Angels, His Heavenly Books, His messengers, and the Last Day; and that you believe in the decree: its good and harmful.' He said: 'You spoke truthfully.' He then said: 'Inform me about *Ihsan*?' He said: 'It is that you worship GOD as if you saw Him. If you do not see Him, then he sees you.' He then said: 'Inform me about the Hour?' he said: 'The one questioned knows no more about it than the one questioning.' He then said: 'Then inform me about its signs?' He said: 'When the servant girl gives birth to her mistress; when you see the backward naked Arab herders of sheep competing in the constructing of tall buildings'. Then the man got up and left. We then sat there for some time. Then he said to me: 'O `Umar, do you know who the questioner was?' I said: 'GOD and His messenger know best.' He said: 'Indeed, it was Jibril, who came to you to teach you your religion'. GOD willing, I will follow with the interpolation, exegesis and meaning of this prophetic tradition after a bit.

The *Shehu* said, may Allah be merciful to him: **"In the wording of"**; this blessed prophetic tradition from **"the narration of Imam al-Bukhari."** He was Abu Abdullahi Muhammad ibn Isma`il ibn Ibrahim ibn al-Mughira, known as al-Bukhari, the *Amir al-Mu'mineen* in the sciences of prophetic traditions. He was born in the month of *Shawwal*, in the year 194 A.H.. Muhammad ibn Ahmad ibn al-Fadl al-Balkhi said: "I once heard my father say that: 'The sight of Muhammad ibn Isma`il was lost when he was young. As a result, his mother saw Ibrahim al-Khalil in her sleep who said to her: 'O woman, GOD has returned the sight to your child due to your excessive weeping for him.' When she awoke, GOD had returned the sight to his eyes; and he thereafter became by the bounty of GOD the most superior of mankind regarding the science of prophetic traditions; to the extent that he was named '*amir'l-mu'mineen*' in the prophetic traditions.'" He composed his *KItab't-Tarikh* as well as his famous *Saheeh*. The later work being the soundest of books composed for Muslims after the Immense *Qur'an*. He himself said about it: "I did not place a single prophetic tradition in this book of mine except after first making the ritual bath and praying two *rak`at*." He also said: "I only entered into this that which was absolutely sound. I even neglected some sound traditions in order not to make this work excessively long." He also said: "I composed the *Saheeh* in sixteen years and made it a proof of what is between me and GOD ta`ala." An-Najm ibn al-Fudayl said: "I once saw the Prophet, may Allah bless him and grant him peace in my sleep as if he were walking and Muhammad ibn Isma`il was walking behind him. Eac time the Prophet, may Allah bless him and grant him peace lifted his foot, Muhammad ibn Isma`il would place his foot in its place." Al-H_ussan ibn Muhammad said: "I never saw anyone like Muhammad ibn Isma`il; and Muslim ibn al-H<sub>u</sub>jjaj did not reach the level of Muhammad ibn Isma`il." Abu Zayd al-Maruzi said: "I was once asleep between the Yemeni corner and the station of Ibrahim in the Ka`aba, when I saw the Prophet, may Allah bless him and grant him peace, who said to me: 'O Abu Zayd why are you studying the book of as-Shafi` and you have not studied my book?' I said to him: 'O Messenger of Allah, what is your book?' He said: 'The *Jaami`* of Muhammad ibn Isma`il'." *Imam* Muslim ibn al-H_ujjaj once said to him: "I bear

witness that there is no one in this world like you.” Al-Bukhari died on a Saturday the night of the *al-Fitr* during the *‘isha* prayer. He was buried on the *‘Eid’l-Fitr* after the *dhuhr* prayer in the year 256 A.H.. He lived thirteen days short of sixty two year.

As for the wording of this blessed prophetic tradition from the narration of al-Bukhari from the *sanad* of *Shehu* Uthman Dan Fodio; I took also many licenses in it. However, here I will mention what I took from the perspective of the *Shehu*’s paternal and maternal uncle, *Shaykh* Abu Muhammad Muhammad ibn ar-Raj at-Turuudi al-Falati as-Sudani, as a means of garnering their *baraka*. For, I received it from my previously mentioned teacher the learned jurist, the *Imam* and *Khaateeb*, *Shaykh* Muhammad al-Amin ibn Adam Kari`angha, may Allah be merciful to them. He gave me license in it with a general an unrestricted license, just as he gave me license in all of the books of *Shehu* Uthman Dan Fodio. He took it from his father, *Shaykh* Adam Kari`angha; who took it from *Shaykh* Musa al-Muhajir; who took it from the jurist, the *khaateeb*, the *Imam ratib*, *Shaykh* `Ali ibn Abi Bakr. He took it from the author, the light of the age, the reformer of the religion, *Shehu* Uthman Dan Fodio, may Allah be merciful to him. He took it from his teacher *Shaykh* Abu Muhammad Muhammad ibn ar-Raj He took it from his teacher Abu’l-Hassan as-Sindi al-Medini, on the authority of *Shaykh* Muhammad al-Hayyat, on the authority of *Shaykh* Abdullahi ibn Saalim al-Basri, on the authority of *Shaykh* Abu Abdullahi Muhammad ibn `Ala’d-Deen al-Babili al-Misri, on the authority of Abu’n-Najaa Saalim ibn Muhammad as-Sanhuri, on the authority of an-Najim Muhammad ibn Ahmad ibn `Ali al-Qayti, on the authority of the *Shaykh* of Islam, Abu Yahya Zayn’d-Deen Zakariya ibn Muhammad al-Ansari, on the authority of the traditionist of the age Shihab’d-Deen Abu’l-Faql Ahmad ibn `Ali ibn Hajr al-`Asqalani, on the authority of the professor Ibrahim ibn Ahmad at-Tanukhi, one the authority of Abu’l-`Abbas Ahmad ibn Abu Talib al-Hijar, one the authority of as-Siraj al-Husayn al-Mubarak az-Zabidi al-Hanbali, one the authority of Abu’l-Waqt Abd’l-Awwal `Isa ibn Shu`ayb as-Sajzi, one the authority of Abu’l-Hassan Abd’r-Rahman ibn Madhfar ibn Dawud ad-Dawudi, one the authority of Abu Muhammad Abdullahi ibn as-Sarakhsi, one the authority of Abu Abdullahi Muhammad ibn Yusef ibn Matar ibn Saalih al-Firabri, one the authority of the traditionist, the proof, the *amir’l-mu’mineen* in the science of prophetic traditions Abu Abdullahi Muhammad ibn Isma`il ibn Ibrahim ibn al-Mughira ibn Dazba al-Bukhari al-Ja`fiy.

Imam al-Bukhari said: “*Ishaq* related to me, one the authority of *Jareer*, one the authority of Abu Hayyan, one the authority of Abu Zar`a, one the authority of Abu Hurayra, may GOD be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace was openly with the people, when a man came to him walking. He said: ‘O Messenger of Allah what is Iman?’ he said: ‘Belief is that you believe in Alllah, His Angels, His messengers, the meeting with Him, and that you believe in the Final Resurrection’. The man said: ‘O Messenger of Allah, what is Islam?’ He said: ‘Islam is that you worship GOD and not associate anything with Him, that you establish the prayer, give the obligatory alms and fast *Ramadan*’. The man then said: ‘O Messenger of Allah, what is *Ihsan*?’ He said: ‘Spiritual excellence is that you worship GOD as if you see Him. If you do not see Him, then He sees you.’ The man said: ‘O Messenger of Allah, when is the Hour?’ He said: ‘The one questioned knows no more about it than the one questioning. However, I will inform you of its prerequisites: when a woman gives birth to her mistress. That is among its prerequisites; when the barefooted naked destitute herders of sheep become the leaders of the people; then that is among its prerequisites. The Hour is among five things that no one knows except GOD. *‘Indeed with GOD is the knowledge of the*

Hour. He is the one who brings down abundant rain and He knows what is in the wombs'. Then the man left. He the prophet then said: 'Bring him back to me.' We then went to bring him back but could not find anyone." He then said what the *Shehu* narrated: **"That was Jibril. He came to teach humanity their *deen*."** In this narration the attributing of instruction to Jibril is figurative because he was the causative factor in the emergence of the answers. It is for this reason he, upon him be peace ordered others to take from him, as Ibn Hajr explained in his Fath'l-Baari.

As for the meaning of this blessed prophetic tradition from the narration of al-Muslim, I say, and success is with GOD that the words of `Umar ibn al-Khattab, may GOD ta`ala be pleased with him: "One day we were with the Messenger of Allah, may Allah bless him and grant him peace." This was during the final period of the Prophet, may Allah bless him and grant him peace after he had performed the farewell pilgrimage as it was explicitly stated in the narration of Sulayman at-Taymi. In the narration of al-Bukhari it states: "The Prophet, may Allah bless him and grant him peace was openly with the people", which means that he was apparent to them and not concealed from them or obscured from them. The meaning of the expression '*buruuz*' (prominent) is '*dhuhuur*' (apparent). In the narration of Furwa: "The Messenger of Allah, may Allah bless him and grant him peace was sitting among his Companions." The meaning of the words of `Umar ibn al-Khattab, may GOD be pleased with him: "...when there appeared a man"; that is to say, an Angel in the form of a man. However, the people did not recognize him.

The meaning of the words of `Umar ibn al-Khattab, may GOD be pleased with him: "...wearing exceedingly white attire with exceedingly black hair"; is as it was clarified in another narration: "he was the most handsome of humans in his face and the most pleasant of them in fragrance". The meaning of the words of `Umar ibn al-Khattab, may GOD be pleased with him: "No sign of travel was seen on him"; is as another narration clarified: "...as if his attire had not been touched by dirt." The meaning of the words of `Umar ibn al-Khattab, may GOD be pleased with him: "...and no one knew him"; is that he described him with these traits in order to give evidence that this man was completely unknown by anyone who had been gathered among them. This is because this individual was neither among the *muhajirun* nor the *ansaar*. He was basically a stranger. This was corroborated by the narration of Furwa: "...then a stranger came which no one knew. So, we sought to give him a place in the assembly customary for strangers in order to get to know him."

In this statement is clear evidence that the appearance of this man among them was a miracle because there was no sign upon him of travel, like excessive dust in his hair or dusty clothing as is the custom of a traveler. Also from this narration we know that he was among the righteous because he dressed in the attire of white which is the attire of the righteous; as it was related by at-Tirmidhi in his as-Shima'il'l-Muhammadiyya on the authority of Samra ibn Jundub who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Wear white clothing because it is purer and better; and wrap your deceased in it." In another narration on the authority of Ibn `Abbas who said that the Messenger of Allah, may Allah bless him and grant him peace said: "It is necessary for you to wear white attire. The living among you should wear it and you should wrap the deceased among you in it. For, it is the best of your attire."

The meaning of the words of `Umar ibn al-Khattab, may GOD be pleased with him: "He came until he sat in front of the Prophet, may Allah bless him and grant him peace placing his knees to the knees of the Prophet"; is that the man supported his knees against the knees of the Messenger of Allah, may Allah bless

him and grant him peace. This means that that he sat in front of him without any distance or space between them. The meaning of the words of `Umar ibn al-Khattab, may GOD be pleased with him: "...and placing his hands upon his thighs"; is that the man placed his palms on his own thighs and sat in the manner of one accustomed to instructions or as one educated; as *Imam* an-Nawwawi cited. In another narration: "...he approached until he kneeled down in front of the Prophet, may Allah bless him and grant him peace like one of us sits in the prayer." However, in the two narrations of Ibn `Abbas and Sulayman at-Taymi respectively it states that the man actually placed his palms upon the thighs of the prophet, may Allah bless him and grant him peace. This was confirmed by Isma`il at-Taymi, al-Baghawi, at-Tayyibi and others.

The meaning of the man's words: "O Muhammad, inform me about Islam?"; is teach me or instruct me about Islam. That is to say, the verbal and bodily actions of Islam. The meaning of the words of `Umar ibn al-Khattab, may GOD be pleased with him: "The Messenger of Allah, may Allah bless him and grant him peace said"; is that he answered his questions. This is evidence of the obligation regarding the right of the Messengers upon them be peace to deliver the message; and that concealing the message is impossible to them regarding their rights. Also, we can extract from this the prohibition of scholars concealing beneficial knowledge when someone questions them.

The meaning of his words, upon him be blessings and peace: "Islam is that you testify that there is no deity except Allah and that Muhammad is the Messenger of Allah"; is that this testimony must be with the acceptance of the heart along with the verbal articulation of the tongue. It comprises verbally articulating acceptance of the Divine Unity of GOD and the messenger-ship. Included in this verbal articulation of the messenger-ship is the acceptance of everything that he came with regarding the matters of the Afterlife. For this reason, the four matters mentioned after the testimony are constructed upon it, since nothing of outward actions in Islam are accepted without the prior testimony of the *shahada*. Its likeness is like a house made from five pillars where the first of them is the central pillar and the remaining four are supporting columns. As long as the central pillar remains standing then the house can be said to be standing regardless if any of the other supporting pillars collapse. However, when the central pillar collapses then what is normally called a house also collapses. This is similar to what was related by al-Bukhari on the authority of Ibn `Umar, may GOD be pleased with them who said: "I once heard the Messenger of Allah, may Allah bless him and grant him peace say: 'Islam is constructed upon five things: the testimony that there is no deity except GOD and Muhammad is the Messenger of Allah, establishing the prayer, giving alms, pilgrimage and fasting *Ramadan*'." In another narration: "I have been commanded to fight the people until they testify that there is no deity except GOD and that Muhammad is the Messenger of Allah." Thus, the two testimonies are the first and central pillar of the house of Islam. Without the two testimonies nothing of the prayer, alms, fasting, pilgrimage or other than them from the other pillars of Islam will be sound.

The meaning of his words, upon him be blessings and peace: "...that you establish the prayer"; where the origin of the expression 'establish' is '*iqama*' (institution, formation and erecting). Thus, what is meant by the establishment of prayer is to be persistent in it; or unrestricted performance of the prayer with all of its prerequisites, obligations, pillars, and *Sunnan*, in a state of servitude, submissiveness, sincerity and intimate converse with GOD *subhaanahu wa ta`ala*. The meaning of his words, upon him be blessings and peace: "...give the alms"; is to give it over to its rightful people. Thus, what is intended by the giving of alms is the extracting of a

portion of one's wealth in a specific manner to be given to a specific group of people for the sake of GOD ta'ala. The meaning of his words, upon him be blessings and peace: "...fast in *Ramadan*"; is to withstand from food, drink, and sexual intercourse throughout the day during the month of *Ramadan* sincerely for the sake of GOD ta'ala. The meaning of his words, upon him be blessings and peace: "...and make the pilgrimage to the House of GOD if you have the ability"; is to the House of GOD which is called the *Ka'aba* in the Sacred city of Mecca.'

These are the five principles upon which Islam is constructed, which constitute the outward branches of the religion. Allah ta'ala says: "*Do they seek other than the religion GOD, when to Him surrenders those who are in the heavens and the earth, willfully and forcefully and to Him is the final Return.*" Allah ta'ala says: "*Indeed the religion with GOD is Islam.*" Allah ta'ala says: "*Whoever seeks other than Islam as a religion it will never be accepted from him.*" Allah ta'ala says: "*He has not made hardship for you in the religion. It is the way of life of your father Ibrahim who named you Muslims.*" Allah ta'ala says: "*This day have I perfected your religion for you, completed My favor upon you and am pleased with Islam as a religion.*" Allah ta'ala says upon the tongue of some of His servants: "*I was commanded to be among the Muslims.*" He also says upon one of their tongues: "*And I am the first of the Muslims.*" And again, He says to them: "*Do not die except that you die as Muslims.*" All of these verses prove that the desired religion with GOD is Islam and it has outward pillars which branch off from its foundations.

The meaning of the man's words: "You spoke truthfully"; is that you spoke truthfully regarding the news about the outward branch of the religion, which is Islam. The man said this as if he was well aware of the correct answer. This is proof of the permissibility of questioning a scholar about a matter which the one questioning is not ignorant, but in order to instruct others that are listening. The meaning of 'Umar's words, may GOD ta'ala be pleased with him: "We were amazed that he would question him and verify his truthfulness"; is based upon what *Imam* an-Nawwawi said: "The reason for their amazement was that his actions were contrary to the custom of a questioner who is ignorant. His words were that of a person aware of the matter about which he was questioning. At that time there was no one among those present other than the Prophet, may Allah bless him and grant him peace who knew these issues. Thus, they were amazed with the man for his courtesy and character with the Prophet, may Allah bless him and grant him peace, but also with the extent of his knowledge."

The meaning of the man's words: "Inform me about Iman?"; is teach me or instruct me about belief and faith. That is to say, instruct me about the actions of the heart and the soul; for the reality of faith as we mentioned previously, is firstly the acceptance of the heart of everything which our master Muhammad, may Allah bless him and grant him peace, then articulation with the tongue and acting in accordance with the principles. It was related by Abu 'Amr ibn Hamdan on the authority of 'Ali ibn Abi Talib that he said: "I once asked the Prophet, may Allah bless him and grant him peace about Iman and what it was? He said: 'It is knowledge with the heart, articulation with the tongue and acting in accordance with the principles'." For, the knowledge or gnosis with the heart is from the inner branches of faith called al-*Ihsan* and the articulation with the tongue and acting in accordance with the principles is from the outward branches of faith called al-Islam. It is as if, he, upon him be peace said that that faith which is the foundation comprises and includes the two branches: the knowledge with the heart which is the inward branch and the articulation with the

tongue and acting in accordance with the principles which are from the outward branch.

The meaning of his words, upon him be blessings and peace: "It is that you believe in GOD"; that is to say, acceptance of His existence; and that He the exalted is described by every attribute of perfection; free of every attribute of deficiency. It is belief that GOD ta`ala exist without first-ness to Him nor last-ness; that there is nothing like Him; that He does not possess mass; nor direction; and that He is independently rich beyond place or designation. He is one in His essence, attributes and actions; and omnipotent over every possibility. It is belief that He is a Willer and nothing exists except what He wills. It is belief that He is all knowing and is not ignorant of anything. It is belief that He is ever living and does not die; all hearing of every existing thing without ears; all-seeing of every existing thing without eyes; and He is a speaker without tongue or sound. It is belief that He is not obligated to do anything; that divine reward is from His bounty and divine punishment is from His justice. It is belief that He was when there was nothing with Him; and that He is now as He was. It is belief that He is not in a particular place and nor is place created for Him. Far exalted that He settle in a place or that any place be free of Him or that he be outside of place. Rather He was when there was no place and He is the one who manages time. He is unique in His oneness from being qualified with first-ness and last-ness by means of the most beautiful Names and Attributes. Thus, this is the meaning of belief in GOD.

The meaning of his words, upon him be peace: "... (belief in) His Angels", is that you believe that they sentient spiritual entities composed of light; that they are neither male or female; that they neither eat or drink and that they do not have conjugal relationships. The Messenger of Allah, upon him be peace cited the Angels prior to the heavenly books and the messengers out of consideration of the order in which revelation occurs. This is because He *subhaanahu wa ta`ala* sent the Angels with the heavenly books to His messengers; in that order. There is no evidence in this order for those who hold that Angels are superior to the messengers. The meaning of his words, upon him be peace: "... (belief in) His Heavenly Books", is that you believe in the heavenly Books of GOD and means acceptance that they are the Divine Speech of GOD and that all they comprise is the truth. The meaning of his words, upon him be peace: "... (belief in) His messengers", is that you believe in the veracity of the messengers; that they are trustworthy; truthful in what they conveyed from GOD ta`ala; that they delivered what GOD ta`ala ordered them to convey to His creatures; and that they were reinforced with miracles as evidence of their truthfulness. It also comprises belief that treachery, lying and failing to deliver the Divine message is impossible with regard to their rights. In addition, it comprises belief that all non-essential human qualities which do not lead to deficiency in their status as prophets are permissible for them. The meaning of his words, upon him be peace: "... and (belief in) the Last Day; is that you believe in the Last Day or Hereafter; and that It is the last of the days of this worldly life; or it is the last of delineated time. What is meant here is that sincere belief in the Last Day and genuine acceptance of what will occur on that Day from the reckoning, the scale, the Paradise, the Hell Fire and other than these from the matters of unseen affairs of the after-life. The meaning of his words, upon him be peace: "... and that you believe in the decree: its good and harmful", is that you believe that GOD ta`ala knows the decrees of all things as well as its times before they come into existence. Then He causes these decrees to exists just as they existed in priority in His knowledge. For, every in-time event whether good or harmful emerges from His prior knowledge, power and will.

This is something which is known and accepted from the religion by means of decisive proofs; and it is upon this belief that the ancestors from the Companions and best of the following generation adhered to.

These six issues constitute the pillars of true faith which comprise the science of the foundation of the religion. Hence, Islam, the outward branch of the religion, cannot be sound except by means of these pillars because they are the foundation and basis of the religion. Allah ta`ala says: *“Believe in GOD, His Messengers, the Book which He revealed before. Whoever disbelieves in GOD, His Angels, His Books, His messengers and the Last Day has gone far astray.”* He ta`ala says: *“Indeed the believers are those who when GOD is remembered their hearts tremble and when His signs are rehearsed to them it increases them in faith; and who rely completely upon their Lord.”* He ta`ala says: *“The believers have definitely succeeded, those who are humble in their prayers; those who turn away from empty speech; those who perform the alms; those who guard their private parts, except from their wives and what their right hands possess. These shall not be blamed. Whoever desires beyond that then they are those who have crossed the limits. The believers are those who are scrupulous regarding their trust and covenants; those who preserve their prayers. These are the ones who are the inheritors, who will inherit Firdaus in which they will reside forever”*; and other than these from the *Qur’anic* verses regarding the traits of genuine faith.

The meaning of the words of the man questioning: “You spoke truthfully”; is that you have spoken truthfully in your words regarding the foundation of the religion which is *Iman*. The meaning of the words of the man: “Inform me about *Ihsan*?”; is teach me or instruct me about excellent character and purifying it from contemptible traits. The etymological root of ‘*ihsaan*’ as we mentioned previously is from the verb ‘*ahsanu*’ (to perform well), ‘*yahsanu ihsaanan*’ (he acts excellently with spiritual excellence). It is a verbal noun of the verb ‘*ahsanu*’ and its meaning is the opposite of repulsiveness (*qubhi*). The meaning of his words, may the peace and blessings of GOD be upon him: “It is that you worship GOD”; is that it is conceivable that what he meant by worship is direct experiential knowledge of GOD because Allah ta`ala says: *“I have not created jinn and mankind except to worship”*; which means to know. Rather, He did not create the entire creation except to know Him directly. As GOD the Exalted said on the tongue of His Messenger, upon him be blessings and peace, in a *hadith qudsi*: *“I was a Hidden Treasure which was unknown. Then I desired to be known, and thus, created creation. I thus, become known to them; and they knew Me.”*

The meaning of his words, may the peace and blessings of GOD be upon him: “...as if you saw Him”; is an omitted adjective in the form of a verbal noun and means ‘to worship Him with worship as if you saw Him’; or it is a circumstantial phrase and means ‘worship Him in a state as if you saw Him.’ Al-Karmani said: “It means that you worship GOD resembling one who saw Him.” Al-`Ayni said: “This implies that *Ihsan* is your worshipping of GOD ta`ala in a state of your being in your worship like the state of your actually seeing Him.” What is not intended in this statement the implication of circumstance of waiting for that state in order to worship Him; where you do not worship GOD prior to that state. On the contrary, what is intended here is for you to attain that particular state while in worship.

The bottom line is that *Ihsan* is being in compliance with the states of fear and humility and in all that falls under the meaning of servitude in worship from the perspective of being scrupulously pious as if you were seeing Him directly. There is no doubt that if GOD could be actually be seen during the state of worship then no

one would abandon or neglect what is possible for him from fear and other than that. This state of compliance can never emerge where he is actually seeing his Lord, except that He is watching, knowing and aware of his state. This is the reality as it really is, even when the servant is incapable of seeing Him. The meaning of his words, may the peace and blessings of GOD be upon him: "If you do not see Him, then he sees you"; is that even though you cannot see Him, yet perfect and make your worship of Him excellent because He definitely sees you. This is sufficient in being in compliance with the state of fear from that perspective. Since this state is means and not a prerequisite.

In this prophetic tradition is proof that the ocular vision of GOD ta`ala in this world's life does not and will not occur. Hence, the vision which the Prophet, may Allah bless him and grant him peace had of his Lord `izza wa jalla did not occur in this temporal worldly life, but rather it occurred in the exalted world of the unseen kingdoms; since this world life is not fit for such a vision. The most explicit proof of the non-existence of the occurrence of the vision of GOD ta`ala with the eyes in this world's life is what was related by Muslim from the prophetic tradition of Abu Umama that he upon him be peace said: "Realize that you will never see your Lord until you die." As for the vision of GOD in the Hereafter, the ideology of the people of truth is that it will occur with the eyes. Some of the extremist among the *sufis* claim the vision of GOD ta`ala with the eyes in this world's life is permissible. However, there is no truth to their claim. Hence the spiritual vision of the people of gnosis of their Lord in this world's life does not occur by means of the eyes; but with the hearts and secrets in the lifting of the veils of the worlds of the unseen in the world of sleep visions. The meaning of the lifting of the veils in this context is the lifting of the destructive barriers from the vision of the servant which bar him from seeing Him if He did the opposite.

Imam an-Nawwawi said: "What is intended by this speech is a motivation to have sincerity in worship. Thus, the attentive awareness of the servant of his Lord comes about in the completion of fear, humility and other than these." Thus, the answer the Messenger of Allah, may Allah bless him and grant him peace indicates two spiritual states: [1] the highest of them is that the direct witnessing of the Absolute Being overcomes his heart until it is as though he sees Him with his eyes directly. This is corroborated by his words: "...as if you see Him"; that is to say, He sees you. The second is that he makes it present in his heart that the Absolute Being is aware of him and sees everything that he does. This is corroborated by his words: "...for He sees you." These two spiritual states bear the fruit of direct experiential knowledge of GOD and fear of Him. This was explicitly stated in the same narration on the authority of `Amaara ibn al-Qa`qaa` by his words upon him be peace: 'It is that you fear GOD as if you see Him.' This was the same in the narration related by Anas ibn Malik, may GOD be pleased with him.

Imam an-Nawwawi said: "It means that you must be scrupulous in the above-mentioned courtesies since you see Him and He sees you. This is done, however, because He sees you and not because you see Him. This is because He sees you forever. Thus, you are obligated to perfect your worship and make it excellent even when you do not see Him. Consequently, the implications of this prophetic tradition is that if you cannot see Him, you must persist in the perfection of worship and its excellence because He sees you. This extent in the meaning of this prophetic tradition is an immense foundation from the foundations of the religion and an important principle from the principles of the Muslims. It is the support of the champions of truth, goal of the spiritual wayfarers, the treasure of the gnostics and the customary

practice of the righteous. This prophetic tradition constitutes the comprehensive speech which was given to the Prophet, may Allah bless him and grant him peace. Indeed, the people of spiritual realities encourage people to be among the assemblies of the righteous so that this can be a preventative from being drawn by anything from deficiencies, out of respect to them and shame. So how is it for the one whom GOD is constantly aware of in secret and in open?" Thus, we realize that *Ihsan* comes in two spiritual stations: the first as he said is: "That you worship GOD as if you saw Him" which is the highest of stations; and the second is his words: "...if you do not see Him, then He sees you"; which is the lowest of the two stations.

Abd'l-Jalil ibn Sulaym said: "The first of the stations is divided into three divisions. The first is the station of Islam which is that all matters of the sensory world are three: disobedience, obedience and that which is lawful for one's livelihood. As for the division of disobedience it is further divided into different varieties. For the servant is commanded to know that GOD sees him, so when he considers doing an act of disobedience and knows that GOD sees and perceives every state and that He knows the treachery of the eyes and what is hidden in the recesses of the breast; he thus holds himself back from disobedience and reverts from it. However, humanity both neglects and overlooks the fact that the gaze of GOD is upon him and he forgets during his disobedience that GOD sees him. Or he is a person who is completely ignorant and assumes that GOD ta`ala is far and remote from him; and fails to remember and realize that GOD ta`ala is the One who moves his limbs when he performs an operative action. He, thus, forgets that. Or he is ignorant and falls into disobedience unknowingly. If he knew and realized for example that his parents or an important person were to see him during his disobedience, that would stop him from committing it and he would inadvertently flee from that. Similarly, if the servant knew that GOD saw him during his disobedience then he would desist from it by means of the proof of the spiritual excellence inherent in him. This spiritual excellence is thus an evidence which GOD ta`ala provides him with similar to what was related regarding Prophet Yusef, upon him be peace. This spiritual excellence stands as clear knowledgeable evidence that GOD ta`ala exists in reality and that He perceives everything, manages everything and is the Prime Cause of every movement and stillness. Thus, whomever GOD ta`ala causes to experience this evidence during all important matters, it will ward off from him every evil and the repulsive actions in all detestable matters. Second is the station of obedience. It is that you realize that GOD ta`ala exists and you stand as a proof with Him that He sees you without doubt, except that he has become a renegade heretic who pays no attention to the Lord. Even though he may recognize the existence of GOD, yet he abandons worship. He leaves it neglectfully due to the deficiency of the proof of spiritual excellence with him. This is the spiritual state of those who forfeit the obligations due to their ignorance of the extent of His affair. The third is from permissible matters; which is always the locus of heedlessness and forgetfulness from that high station of spiritual excellence. For when the servant remembers that GOD ta`ala sees him during the discharging of his affairs and that He sees him by his drawing near to Him and diminishing his turning away from Him, he thus becomes embarrassed that He would see him devoted to lowly transient matters, drowning in his preoccupation with them from His remembrance and on drawing near to Him. The second spiritual station is in the world of the unseen where the servant when he reflects upon the places of the Hereafter such as death, the grave, the gathering, the presenting of deeds, the reckoning and other than these; and he then realizes that he will be presented to GOD ta`ala in that world and its places, he thus

rushes to make himself presentable for that presentation. He thus adorns himself for the Hereafter with the adornment of the people of the Hereafter in what he is capable. As for the third spiritual station in *Ihsan*, it is that the servant when he realizes what is in the hearts of His *awliyya*, he thus seeks to remove destructive qualities, purifies his heart from these and seeks to be described with praiseworthy qualities until his inner secret becomes like a mirror in which emerges his words: ‘...as if you see Him. If you do not see Him, He sees you’.” Here ends what Abd’l-Jalil said and what he said is priceless.

Thus, *Ihsan* is to be intense in sincerity to GOD ta`ala with obedience and attentive awareness to Him in all social behavior with His creatures in all things. The reality of *Ihsan* is that you be in all your states the way the Prophet, may Allah bless him and grant him peace was in those same states. If it were not for him GOD ta`ala would not have created Adam or anything besides him from His creation. For, Muhammad, may Allah bless him and grant him peace was what was originally desired in bringing creation into existence, because He did not create humanity or *jinn*, or He did not create the whole of existence except to worship GOD ta`ala; meaning to know Him directly. There is nothing in creation which worships GOD ta`ala and knows Him the way that our master Muhammad, may Allah bless him and grant him peace worships and knows Him. He is, as the *Sultan* of the scholars, my master *Shaykh* Muhammad ibn al-*Habib* al-Meknesi described him: “...the first of the lights which overflowed from the immense oceans of the Divine Essence. He is the first to be realized in the worlds of the hidden and the manifest of the meanings of the Divine Names and Attributes. He is the first to give praise and worship with the varieties of forms of worship and drawing near to Him.” It is for this reason that my master Abu Hamza al-Baghdadi, may GOD be pleased with him said: “There is no guide on the path to GOD ta`ala except in following the Beloved, may Allah bless him and grant him peace. Whoever causes his soul to adhere to the courtesies of the *Sunna*, GOD will illuminate his heart with the lights of gnosis. For there is no path more noble than in following the Beloved, may Allah bless him and grant him peace in his commands, actions, words and character.”

This in essence, is the reality of *Ihsan* which is the inward branch of the religion. Its pivot is purifying the heart until it is acutely aware of GOD ta`ala in all states. Allah ta`ala says: “*Behave with spiritual excellence, for indeed GOD loves those who are spiritually excellent.*” Allah ta`ala says: “*Give good news to those who are spiritually excellent.*” He says: “*Indeed GOD will not cause the reward of those spiritually excellent to perish.*” He says: “*Indeed the mercy of GOD is near those who are spiritually excellent.*” He says: “*Indeed GOD is with those who are spiritually excellent.*” He says: “*Likewise do We redeem those who are spiritually excellent.*” He says: “*We will increase those who are spiritually excellent.*” He says: “*Is the reward for spiritual excellence anything more than spiritual excellence?*” He says: “*and likewise do We reward those who are spiritually excellent*” and other than these from the *Qur’anic* verses which incite humanity to the stations of spiritual excellence (*ihsan*).

The meaning of the words of the man: “Inform me about the Hour?”; is inform me about the time of the Hour; or as it was related in another narration: “When is the Hour?” The questioner did not intend by his question: ‘Inform me about the essential nature of the Hour or inform me about what the Hour is’; because at that time the affair of the Hour was a matter well known to all the Muslims. For, GOD ta`ala had clarified the essential nature of the Hour in many *Qur’anic* verses in the beginning of Islam up until that time. Allah ta`ala says: “*Oh mankind fear your Lord*

indeed the quaking of the Hour is an immense thing. The Day when you see each mother neglect her suckling child and when every pregnant woman will lay aside her burden; and you will see mankind as drunk but they will not be drunk. However, the punishment of GOD will be severe.” Allah ta`ala says: “Indeed the Hour is coming, there is no doubt about it; and GOD will resurrect those who are in the graves.” He says: “And the Day the Hour is established the guilty ones will swear that they only tarried an hour; likewise, they used to invent falsehoods. Those who were given knowledge and faith will say: ‘You have tarried for a time recorded in the Book of GOD until the Day of Resurrection. This is the Day of Resurrection; however, you were unawares. On that Day those who were unjust their excuses will be of no avail to them, nor will they be postponed’.”

This affair of the Hour was an issue that was well known with the Muslims then. Thus, the man did not ask about the essential nature of the Hour, but he asked about when the Hour would occur. In another narration of Muslim on the authority of Abu Farwa: “Then, he, (the Prophet) bowed his head and did not answer him. Then the man repeated it three times without receiving an answer. Then the Prophet raised his head and then said: ‘The one being questioned knows no more about it than the one questioning’.” In this is an indication of the superiority of our master Muhammad, may Allah bless him and grant him peace over the Angels and the remainder of the Messengers; because our master `Isa ibn Maryum once asked Jibril about the Hour and his wings began to shake and he said: “The one being questioned knows no more about it than the one questioning.” Then Jibril asked the same question to our master Muhammad, may Allah bless him and grant him peace showing recognition of his knowledge, superior bounty and his priority in existence; and GOD knows best.

The meaning of his words, upon him be blessings and peace: “The one questioned knows no more about it than the one questioning”; is that just as you do not know, likewise I do not know of it. GOD ta`ala has clarified in many Qur’anic verses that no one knows the exact time of the Hour except Him. Allah ta`ala says: “*They ask you about the Hour: ‘When will Its appointed time be established?’ Say: Indeed its knowledge is with my Lord. No one can reveal Its time except Him. Its burden has over weighed the heavens and the earth. It will only come upon you suddenly’. They ask you as if you were well acquainted with it. Say: ‘Verily its knowledge is with GOD, however most mankind are unawares’.*” Alla ta`ala says: “*Mankind ask you about the Hour. Say: ‘Verily its knowledge is with GOD, it is not known whether Hour is near’.*” He says: “*With GOD is the unseen of the heavens and the earth and the matter of the Hour will only be like the blinking of the eye or closer. Indeed GOD has power over all things.*” He says: “*Verily GOD with Him is the knowledge of the Hour.*” He says: “*Blessed be the One to whom belongs the kingdom of the heavens and the earth and what is between them, and with Him is the knowledge of the Hour.*” All the above means that neither the Angels, the messengers, the prophets, the *awliyya* from men or *jinn*; or other than them from the creation of GOD knows the exact time of the Hour, except GOD ta`ala. This answer from the Messenger of Allah, may Allah bless him and grant him peace gives evidence that it is necessary for the scholar, the one who gives legal judgments and others, when they are asked about something which they do not know to say: ‘I do not know’ or ‘I have no comprehension’; and this admission does not diminish him. On the contrary, it gives evidence of his scrupulous piety, fearful awareness and the true depth of his knowledge.

The meaning of the words of the man: “Then inform me about its signs?”; is its preconditions, prerequisites, its tokens and its antecedents. It is said that it means its minor affairs or tokens which signal its completion. The phrase ‘*ammaara*’ (conditions) in the plural of ‘*amara*’; where every sign which is enumerated then these are its conditions. The Arabs say: “They are the conditions that are between you and I; (*hiya ‘ammaaratun maa baynee was baynaka*)”; that is to say: ‘its signs or tokens.’ In the narration of the same prophetic tradition of al-Bukhari the Messenger of Allah, may Allah bless him and grant him peace said after acknowledging his lack of knowledge of exact time of the Hour: “...I will inform you about its prerequisites”; which means: however, I will speak to you about some of its signs. In the narration on Abu Farwa he upon him be peace said: “However it has signs by which it is known.” This means that the Hour has preconditions by which the nearness of its occurrence will be known. In the narration of Sulayman at-Taymi, he upon him be peace said: “However, if you wish, I can foretell about its prerequisites”; and the questioner said: “Certainly.” The meaning of the words of the man: “Then inform me about its signs?”; are the tokens of its Divine threat and the conditions of time limit; which when they are seen, then it will be known that establishment of the Hour is near.

The meaning of his words upon him be blessings and peace: “When the servant girl gives birth to her mistress”; is her master or owner, male or female. In another narration he said: “...when slave girl gives birth to her temporal lord”; which means this is a direct reference to concubines. It is said that it means that slave girls will give birth to a monarch where the mother of this monarch will be from the number of his subjects. Thus, he becomes, in effect, her master and the master of others from his subjects. This was the interpolation of Ibrahim al-Harbi. The likeness of this is what we see today in the kingdoms of the Arab peninsular where many of the mothers of the Arab princes are from concubines. It is said that it means that the circumstances of the people will become so corrupted in the end of time in which many will purchase the children of concubines; and their increase will be enhanced in the hands of those who purchased them until a person will end up purchasing his own child unawares. It is conceivable, based upon these words, that this is not just specific to concubines; because it encompasses a description of others as well. For, a servant girl can give birth to a free person without her master; or she can give birth to a child who becomes manumitted by either marriage or through illicit sex. Then the servant girl can be purchased in two forms: either through valid sale and she is exchanged through hands until her own child eventually ends up purchasing her. This manner is more prominent and general in the affair of concubines.

The bottom line, is that the scholars ancient and modern, have differed about the meaning of these words in about seven different interpolations. Among them being that what is meant by ‘temporal lord’ (*rabb*) is the one who raises, trains and educates. Ibn Hajar al-‘Asqalaani said: “The bottom line of this prophetic tradition is that it is an indication that the Hour as it approaches it will occur during the overturning of customary affairs where those who needing education and training will become the educators; and lowly will become the socially elevated.” This is related to the one of the other signs of the End of time: when the barefooted will become kings in the earth; as it will be discussed next.

The meaning of his words, upon him, be blessings and peace: “...when you see the barefooted...”; is that the expression ‘*hufaat*’ (barefooted) is plural for ‘*hufwa*’ and means someone who has nothing on his feet with something that covers the foot or shoes. The meaning of his words, upon him be blessings and peace:

“...naked...”; is that the expression ‘*uraat*’ is plural for ‘*urwa*’ (nakedness) and means someone who is bare of clothing. This means those who do not wear the kind of clothing normally worn in the cities. The meaning of his words, upon him be blessings and peace: “...destitute...”; is that the expression ‘*aalat*’ is plural for ‘*aa’il*’ and means impoverished. Its root etymological root is from the expression ‘*aylat*’ which means poverty. A man becomes destitute (*aala*) when he is impoverished with poverty (*ya’eelu aylatan*); that is to say he becomes destitute. Thus, the destitute (*aalat*) are the impoverished (*fuqara*). The meaning of his words, upon him be blessings and peace: “...herders of sheep competing in the constructing of tall buildings”; is as it was cited in the narration of al-Bukhari: “...the herders of camel.” The expression ‘*ra’aa’u*’ is plural for ‘*ru’aat*’ (shepherd or herder). In another narration he upon him be blessings and peace said: “...when the herders of small beasts compete in building tall buildings”; where the expression ‘*bahm*’ is plural for ‘*bahima*’ and means the small offspring of goats and sheep. In another narration he upon him be blessings and peace said: “...become the leaders of people”; and means that they will become their rulers and chiefs. In the narration of Isma’il, he upon him be blessings and peace said: “...the dumb and deaf will become the monarchs of the earth”; and means that they will be extreme in their description of ignorance and their hearing and sight will not be able to be utilized in the affairs of the religion in anything; even though their physical organs will be sound. Some of the Companions interpolated that the meaning of barefooted and naked to refer to the Bedouin Arabs; and thus, its meaning is that the people of steppes and semi-deserts and their like from the people normally in need, impoverished and ignorant will have governments and worldly matters extended to them in the End of time until they will eventually end up competing with one another in constructing edifices.

The meaning of the expression ‘*tataawwala*’ (constructing tall) in the narration of al-Bukhari is that they will boast with one another in the constructing of tall buildings and this phenomenon will increase. Al-Khataabi said: “What is meant here is a reference to the herders of camel and sheep, the Arab Bedouin and the people of desert steppes who follow after the places of rainfall and who have no settled home.” Thus, when the lands are eventually conquered, settled and then these Bedouin Arabs will eventually gain control of the kingdoms who will then compete with one another in the constructing of tall edifices as we see openly in these times of ours in the Arab cities of Abu Dhabi and Jeddah. Al-Qurtubi said in his *at-Tadhkira*: “The objective of this narrative is to inform about the transformation of circumstances where the people of desert waste lands will gain control over the political affairs of the people, gain mastery over the lands by force and increase in wealth. Then they will expend all their resolve in constructing edifices and being ostentatious over them.”

In the narration of al-Bukhari the Messenger of Allah, may Allah bless him and grant him peace: “...in five signs which no one knows except GOD.” This means that there are five signs of the time of the Hour included among the matters of the unseen which only GOD knows. AbadGOD ibn Mas’ud, may GOD ta’ala be pleased with him said: “Your prophet, may Allah bless him and grant him peace came with the knowledge of everything except those five matters.” Thus, it is not permissible for anyone to claim that he knows anything from the five matters. Whoever claims knowledge of anyone of these five matters without attributing it to the Prophet, may Allah bless him and grant him peace, is a liar in his claim. In the another narration of al-Bukhari it says: “Then the Prophet, may Allah bless him and grant him peace recited: ‘*Indeed GOD with Him is the knowledge of the Hour*’.” This means that the

Prophet, may Allah bless him and grant him peace recited this verse to the end of the chapter *Luqman*; as it was stated explicitly in the two narrations of Isma'ili and `Amaara and it is His words: *"Indeed GOD with Him is the knowledge of the Hour. He causes the abundant rain to descend. He knows what is in the wombs. No soul knows what it will earn tomorrow and no soul knows in what land it will die. Indeed, GOD is knowing aware."*

The meaning of the words of `Umar ibn al-Khattab, may GOD ta`ala be pleased with him: "Then the man got up and left"; is that he left and departed from the presence of the Messenger of Allah, may Allah bless him and grant him peace and his Companions. In the narration of al-Bukhari: "He then turned away"; which means he turned away from them as it was stated explicitly in the narration of Abu `Aamir: "He then turned away from them." In the narration of Sulayman at-Taymi he said: "He then got up and then turned away." What is meant by his leaving is that he became hidden and veiled from them as it was stated explicitly in the narration of al-Bukhari. The meaning of the words of `Umar ibn al-Khattab, may GOD ta`ala be pleased with him: "We then sat there for some time"; is that we remained there for a long time or a long period. In another narration he said: "He sat there for some time"; meaning by that the Messenger of Allah, may Allah bless him and grant him peace was the one who remained sitting for a long period without speaking. Each of the narration, however, is sound because both an-Nawwawi and al-Baghawi said that `Umar ibn al-Khattab actually left after the man got up and departed. Then `Umar remained for three nights and after three days he was again in the presence of the Prophet, may Allah bless him and grant him peace and he explained to him who the man was. However, in the narration of Abu Hurayra who was present with the Prophet, may Allah bless him and grant him peace at the time `Umar ibn al-Khattab left; he said: "Then he then turned away"; which means that the man then turned away as it was stated explicitly in some of the narrations.

In the narration of al-Bukhari the Prophet, may Allah bless him and grant him peace said: "Go and return him"; that is to say: go and return the man to me. In the narration of Sulayman at-Taymi, the Messenger of Allah, may Allah bless him and grant him peace said: "Bring the man to me"; which means return that man to me. Then some of those present got up to return him. Abu Hurayra then said: "But they did not see anything"; which means that they did not see anything from the man's traces or the path he took. In the narration of Sulayman at-Taymi: "We then sought him out in every manner possible, but we were unable to find him." This was because he had become veiled from them or he had ascended into the heavens as is required of an Angel. This in fact was explicitly stated by Abu `Aamir in his narration. In the narration of Abu Farwa, then he upon him be peace said: "By the One who sent Muhammad with the truth, I did not know better than any of you who the man was. Indeed he was Jibril." In the narration of Abu `Aamir the Prophet, may Allah bless him and grant him peace said: "Glory be to GOD! That was Jibril who came in order to teach the people their religion. By the One in whose Hand is the soul of Muhammad, he never came to me and I did not know who he was except this time." In the narration of Sulayman at-Taymi he said: "Do you all know who that was? That was Jibril, who came to you in order to teach you about your religion. So, take from him, for by the One in whose Hand is my soul, he never came in that resemblance before this time. For, I did not recognize him until he left." All that occurred after the man got up and left was not seen by `Umar ibn al-Khattab, may GOD ta`ala be pleased with him because he left just after the man left. It is for this reason `Umar did not narrate these events in his narration.

The meaning of his words upon him be blessings and peace: “O `Umar, do you know who the questioner was?” He said that after three nights had passed as we previously cited. In this prophetic tradition is evidence for the permissibility of a scholar questioning his disciples or students about an issue in order to further clarify it or in order to have insight into the boundaries of their knowledge regarding it. The meaning of the words of `Umar ibn al-Khattab, may GOD ta`ala be pleased with him: “GOD and His messenger know best”; is that it is conceivable that he said this because he did not know the answer. It is also conceivable that the answer of who he was reached him from some of those who remained present with the Prophet, may Allah bless him and grant him peace. Thus, he knew the answer and said: GOD and His messenger know best; out of courtesy and in order that the Prophet, may Allah bless him and grant him peace could increase him in wisdom, comprehension and certainty.

The meaning of his words, upon him be blessings and peace: “Indeed it was Jibril who came to you to teach you your religion”; is that Jibril came to you in order to instruct you that *Iman*, *Islam* and *Ihsan* all together is called the religion. In this is an indication that increase in knowledge does not unfold except by means of unequivocal transmission. The attribution of instructions to Jibril is metaphorical because he was the causative factor for the answers provided by the Prophet, upon him be peace. It is for this reason that the Prophet ordered us to take from him as Ibn Hajr said in his *Fath'l-Baari*. He, upon him be peace also said: “...in order to teach the people their religion”; is evidence that the excellent question is called knowledge and instructions because nothing emerged from Jibril except questions; as we cited previously.

The *Shehu* said, may Allah be merciful to him: “**These three sciences**”; that is to say, the science of the foundation of the religion, the science of jurisprudence and the science of spiritual purification are the sciences: “**...that verify**”; i.e. corroborate: “**...them**”; meaning these three sciences: “**...are the sciences of the deen (ulum'd-deen).**” This means that they are the foundation of the sciences of the religion from which emerge all the remaining sciences; such as the science of grammar, the science of inflection, the science of conjugation, the science of eloquence, the sciences of logic, the science of prosody, the science of speech, the science of *Qur'anic* exegesis, the science of *Qur'anic* recitation, the science of the chains of authority, the science of prophetic traditions, the science of the men of narration, the science of the foundation of jurisprudence, the science of inheritance, the science of calculations, the science of medicine, the science of the stars, the science of cosmology, the science of the Divine realities and other than these from the sciences which branch off from these three sciences: i.e. the science of *Iman*, the science of *Islam* and the science of *Ihsan*.

“**And**” it is these sciences “**that were intended by his words upon him be blessings and peace as related in the tradition of Ibn Maja**”; in his *Sunnan*. He was Abu Abdullahi Muhammad ibn Yazid, known as Ibn Maja. He was a traditionist, legal proof and *Qur'anic* exegetist who authored the *Sunnan*, a work of history and a *Qur'anic* exegesis. He was born in the year 209 A.H. Ibn Maja was a meticulous memorizer and critique of the sciences. He was truthful and vast in knowledge. He died on a Monday and was buried on the Tuesday eight days remaining from *Ramadan* in the year 273 A.H.

We received license (*ijaaza*) in his *Sunnan*, from my support in the sciences of the *shari`a*, my proof in the sciences of the *tareeqa* and my lamp in the sciences of the *haqeeqa*, the learned jurist, the *Imam* and *Khaateeb* Shaykh Muhammad al-Amin

ibn Adam Kari`angha ibn Muhammad Tukur ibn Muhammad Sanbu ibn Muhammad Leeli ibn Abu Bakr ibn `Amir Hadajiya Muhammad Sanbu Darneema, may Allah be merciful to them who gave me license in the entire text, and all the licenses and books of *Shehu* Uthman Dan Fodio. He took it from his father Shaykh Adam Kari`angha. He on the authority of Shaykh Musa al-Muhajir. He on the authority of Shaykh `Ali ibn Abi Bakr. He on the authority of the author the light of age, the reformer of the religion *Shehu* Uthman Dan Fodio, may Allah be merciful to him. He on the authority of his paternal and maternal uncle, his teacher Abu Muhammad Muhammad ibn ar-Raj at-Turuudi al-Fulani as-Sudani with license, on the authority of his teacher Abu'l-Hasan as-Sindi al-Medini by listening to it through the reading of Bahri al-Effendi, on the authority of Muhammad al-Hayyat, on the authority of *Shaykh* Abdullah ibn Saalim al-Baṣri; on the authority of *Shaykh* Abu Abdullah Muhammad ibn `Ala'd-Deen al-Balbili al-Misri; on the authority of al-Burhan Ibrahim ibn Ibrahim ibn Hassan al-Laqaani and Ali ibn Ibrahim al-Halbi, both on the authority of as-Shams Muhammad ibn Ahmad ibn Muhammad ar-Ramli, on the authority of the *Shaykh* of Islam Zakariyya, on the authority of Abu'l-Fadl ibn Hajr with his reading of the majority of it and license in the remainder, on the authority of Abu'l-`Abbas Ahmad ibn `Umar ibn `Ali al-Baghdadi al-Luulawi with his reading of it, on the authority of the traditionist Abu'l-Hajjaj Yusuf ibn `Abd'r-Rahman al-Muzani by his listening to the whole of it, on the authority of the *Shaykh* of Islam `Abd'r-Rahman ibn Abu `Umar ibn Qudaama al-Miqdasi by his listening, on the authority of *Imam* Muwaffaq'd-Deen Abdullahi ibn Ahmad ibn Qudaama by listening, on the authority of Abu Ru`at, on the authority of al-Miqqawami al-Qazwini by listening; who said: Abu Talha al-Qaasim ibn Abu'l-Mundhir al-Khateeb informed us; who said: Abu'l-Hassan Ali ibn Ibrahim ibn Salma al-Qattan related to us (*haddathunaa*); who said: on the authority of the traditionist and author of the Sunnan Abu Abdullahi Muhammad ibn Yazid ibn Maja al-Qazwini.

Ibn Maja related this prophetic tradition on the authority of Hisham ibn `Amaar ibn Naṣeer as-Salami ad-Damashqi on the authority of Anas ibn Malik ibn an-Naḍar al-Anṣari who said that the Messenger of Allah, may Allah bless him and grant him peace said: **“Seeking knowledge is an obligation upon every Muslim.”** This prophetic tradition was also related by at-Tabarani on the authority of Ibn Mas`ud. It was also transmitted by al-Bayhaqi and al-Khateeb on the authority of `Ali ibn Abi Talib. However, Ibn Maja related this transmission with additional expressions. The complete text of the traditions is: “Seeking knowledge is obligatory upon every Muslim. And depositing knowledge with other than its rightful people is like adorning pigs with precious jewelry, pearls and gold.” Ibn Abd'l-Barr related on the authority of Anas using his expressions: “Seeking knowledge is obligatory upon every Muslim. The one who seeks knowledge everything seeks forgiveness for him, even the fish of the oceans.”

The meaning of his words, upon him be peace: “Seeking knowledge”; is that which is necessary from beneficial knowledge which is obligatory upon every responsible person to know and act in accordance with. The meaning of his words, upon him be peace: “...is obligatory...” is that it is individually obligatory; or it means in an unrestricted sense that the seeking of the science of the *shari`a* is obligatory. Part of it is individually obligatory and part of it is a collective obligation. The meaning of his words, upon him be peace: “...upon every Muslim”; is inclusive of every Muslim woman as well as it was related explicitly in the prophetic tradition. Thus, seeking the sciences of the religion is an obligation upon every responsible Muslim man and woman. Al-Bayḍawī said: “What is meant by knowledge in this

context is that knowledge which is absolutely necessary for the servant to learn; like the gnosis of the Creator, knowledge of His oneness, the prophethood of His messenger and how to pray. Indeed, this knowledge is an individual obligation.” *Shaykh* as-Sahrawardi said: “It is said that it includes the science of sincerity with the knowledge of the destructive nature of the souls and what corrupts and invalidates actions; because sincerity is what is demanded of knowledge.” It is said that it is the science of the knowledge of thoughts and notions since by means of it one knows the distinction between the notions of an Angel and the notions of a devil. It is said that it is seeking knowledge of what is lawful to the extent that knowing the consumption which is lawful becomes obligatory. It is said that it is the science of buying, selling, marriage and divorce since entering into anything from these matters makes seeking that knowledge obligatory. It is said that it is seeking the knowledge of the five obligations upon which Islam is constructed. It is said that it is the science of Divine unity by means of reflection and proof. It is said that it is seeking knowledge of the inward and in what increases the servant in certitude. All these diverse interpolations were explicitly cited by *Imam* al-Qaari in his Sharh Musnad Abi Haneefa.

The *Shehu*, may GOD ta`ala be merciful to him said regarding the meaning of the desired knowledge mentioned in the above prophetic tradition: **“And what is meant by this knowledge is only the science of behavior (*ulum'l-mu`amila*) as the scholars (may GOD be pleased with them) have said.”** The etymological root of the expression ‘*mu`amila*’ (behavior) comes from the word ‘*`amal*’ (action). You say: So-and-so acted with an action (*`amal fulaanun al-`amala*), thus he behaves with an action (*ya`maluhu `amalan*) and he the actor (*fa huwa `aamilun*). Thus, behavior is the dynamic movement which emerges from the body and heart of the servant. It applies specifically to action because it is the words and actions connected to the bodily limbs and the heart. Some of the scholars, may GOD ta`ala be merciful to them, apply the expression ‘*mu`aamilaat*’ (social behavior) to all the obligations, the highly recommended acts, the lawful acts, the reprehensible acts and the forbidden acts from the legal judgments of the *shari`a*; such as doctrines of belief, the prayers, the obligatory alms, fasting, marriage, divorce and the remainder of the matters related to the affairs of this world’s life with respect to the continuity of the individual such as buying, selling, license, contracts, the governmental authority and the like. The *Shehu*, may Allah be merciful to him limited the meaning of social behavior (*mu`aamilaat*) to the religious responsibilities and the individual obligations such as doctrines of belief, purification, prayer, the obligatory alms, fasting, pilgrimage, the purification of the heart from repulsive character and the adornment of the heart with meritorious character. It is for this reason that he composed his own work which he named Kitaab `Uluum al-Mu`aamilaat regarding the sciences of the religious responsibilities. He named it ‘the sciences of social behavior’ (*`uluum'l-mu`aamilaat*) because social behavior is an expression which refers to the science of the covenant to behave in accordance with the prerequisites and conditions of *Iman*, *Islam* and *Ihsan*.

The *Shehu*, may GOD ta`ala be merciful to him said: **“The behavior that we have been made responsible”**; that is to say, made obligatory or which has been enacted by law; **“for”** us from the obligatory sciences upon every responsible individual; thus it is named the science of the responsible person or the science religious responsibilities. *Shaykh* Muhammad ibn Yusef al-Kaafi said: “The responsible person (*mukallaf*) is the one responsible for establishing and performing the religious responsibilities (*takleef*). It means to adhere to what is in it as a

responsibility or to seek out what is in it as a responsibility.” The prerequisites for religious responsibilities as Abd’l-Waahid ibn `Aashir said are:

“Every religious responsibility comes with the precondition of reason
Along with maturity defined by menstrual blood or by pregnancy
Or by sperm or by means of the growth of facial hair
Or by the age of eighteen years when it manifest.”

The meaning of his words: “...what we have been made responsible for” is what we have been made responsible for from the obligatory sciences as individuals and collectively together are: “...divided into three parts”; i.e. three divisions. The first one is: “**tenets (al-`itiqaad)**”; an refers to what is to be believed as doctrines of belief in the hearts from belief in GOD, His Angels, His heavenly Books, His messengers, the Last Day, and other than these from the doctrines of belief of sound faith. The expression ‘`itiqaad’ (tenets of belief) is what is to be believed in the heart from faith. Its etymological root is from the word ‘`aqd’ (contract) and emerges from the verb ‘`aqada’ (to agree) and ‘ya`aqidu’ (he concurs) when he is absolutely certain about a thing. It is the opposite of ‘to unravel’ (*halla*). Allah ta`ala says: “*And the nearest of kin and those which your right hand has made a contract with.*” Abu Zayd said in the meaning of the words of GOD ta`ala: “*and those which your right hand has made a contract with*” it is an affirmative and binding contract. Thus, tenets of belief is what one believes firmly in the heart. The jurists utilize the phrase to refer to various contracts from business transactions. The scholars of the legal foundations utilize the phrase to refer to determination and resolved belief; as the *Shaykh* of our teachers, al-Murtada az-Zibidi said. Ibn Mandhur said in his *al-Lisaan*: “You say when a cord is tied that it is ‘*ma`quud*’ (tightened). Likewise with a covenant from which we get the phrase ‘*uqdat`n-nikaah*’ (a contract of marriage) and ‘the cord is tied tightly’ (*an`aqada`l-hablu in`iqaadan*).” Allah ta`ala says: “*O you who believe fulfill your contracts*”; meaning your covenants. It is said that it refers to the obligations which you must adhere to. Az-Zujjaj said that the meaning of: ‘*fulfill your contracts*’ is that GOD is addressing the believers with fulfilling the contracts which GOD ta`ala has contracted with them and the social contracts which some of them make with others which the religion necessitates.

The second is: “**doing (fi`il)**”; which is the actions which have been lawful for you from the obligations, the highly recommended and the permissible which are firmly established by the *Sunna*; either by the bodily limbs such verbally acknowledging the words of the *shahada*, the prayer, the obligatory alms, fasting, pilgrimage and other than these; or by the heart such inward acceptance of the existence of GOD, His divinity, His lordship, acceptance of prophethood and other than these from the beliefs of the after-life; as well as adorning the hearts with praiseworthy traits such as repentance, fearful awareness, austerity, reliance, leaving matters over to GOD, praise, gratitude and other than these from the redemptive qualities. “**And**” the third is; “**avoiding (tark)**”; which means the abandoning or avoiding of everything which has been made lawful to abandon, such as the prohibitions, reprehensible deeds and invented heretical innovations either by the limbs such as prostrating to idols, making partners with GOD, acts of disobedience and other than these from sins; or by the heart such as denial of the existence of GOD, denial of His Oneness, denial of His lordship, rejection of what the messengers came with from necessity, upon them be peace, relinquishing from the hearts all of the blameworthy traits such as arrogance, conceit, anger, stinginess, showing-off, love for rank, love for this world’s life and other than these from destructive character traits.

The *Shehu*, may Allah be merciful to him said: “**These three sciences**”; that is to say these three sciences of behavior which are the science of the foundations of the religion, the science of the *shari`a* and the science of the Divine realities: “**that we have been made responsible for**”; i.e. made obligatory for: “**are understood by al-imaan, al-islam, and al-ihsaan: the first**”; that is tenets of beliefs **by**; learning: “**the first**”; i.e. by learning the science of the foundation of the religion or Divine unity which is *Iman*; “**the second**”; that is doing: “**by**”; learning: “**the second**”; i.e. by learning the science of the *shari`a* which is *Islam*; “**and the third**”; that is to say avoidance has been responsible; “**by**”; learning: “**the third**”; i.e. by means of the science of the Divine realities or secrets or spiritual purification; which is *Ihsan*. Thus, *Iman* is tenets of beliefs with the heart. *Islam* is the compliance the limbs; and *Ihsan* is direct witnessing with the inner secrets. It has been related in a sound prophetic narration that the Messenger of Allah, may Allah bless him and grant him peace said: “*Islam* is actions. *Iman* is acceptance. *Ihsan* is direct vision.” The master of these three stations is the one responsible for the three religious responsibilities, as the Knower of GOD, Sidi Ahmad ibn Mustafa al-Mustaghani said in his al-Manhi`l-Quduusiyya: “There are religious responsibilities for his corporeal body, religious responsibilities for his spirit and religious responsibilities for his secret. For each level among them there is a particular spiritual service. The spiritual service of the corporeal body is *Islam* and its religious responsibilities. The spiritual service of the spirit is *Iman* and its tenets of beliefs. The spiritual service of the secret is *Ihsan* and its direct witnessing. Thus, whenever the master of these stations becomes weakened in one of the descriptions from these descriptions, then he is deficient with regard to the others.”

The *Shehu*, may Allah be merciful to him said: “**Success is with GOD**”; that is to say that success is from GOD ta`ala in what he said, in what he delivered, and in what is understood from it. It is complete, and with its completion, I have completed the second part of the commentary from the first chapter of the ‘Umdat’l-‘Ulama called ‘Uddat’l-Fuqara ‘Ala Tareeq al-Asfiya Fee Sharh ‘Ala ‘Umdat’l-‘Ulama (The Groundwork of the Impoverished Upon the Path of the Purified Regarding a Commentary Upon the *Support of the Scholars*) during the time of *dhuhr*, Thursday the 29th of *Dhu’l-Hijja*, 1436 A.H. (October 23, 2014) in the city of Cotonou, Benin West Africa, and success is with GOD. “*Our Lord give us good in this life and good in the hereafter, and save us from the punishment of the Fire*”.¹

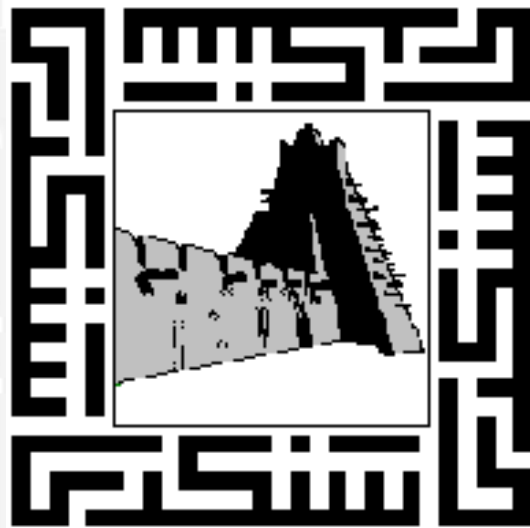


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¹ With the praises to GOD ta`ala and the best of His assistance, I completed the translation of this work into English at the call to prayer for *‘asr* on Monday, the 2<sup>nd</sup> of *Sha`baan*, 1437 A.H. (May 9, 2016) at the *zawiyya* of *Shehu* Uthman Dan Fodio in Zerni Yirimadio district of Bamako, Republique Du Mali, West Africa.

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This is part two of the `Uddat al-Fuqara Li tareeq al-Asfiyya Fee Sharhin `Ala `Umdat al-`Ulama (the Groundwork of the Impoverished to the Path of the Purified Regarding A Commentary Upon the Support of the Scholars), by Shaykh Muhammad Shareef bin Farid Shareef. It is an explanation in Arabic and English of the first chapter of the `Umdat al-`Ulama of Shehu Uthman Dan Fodio, regarding an explanation of the religion of Islam and the division of its sciences.

